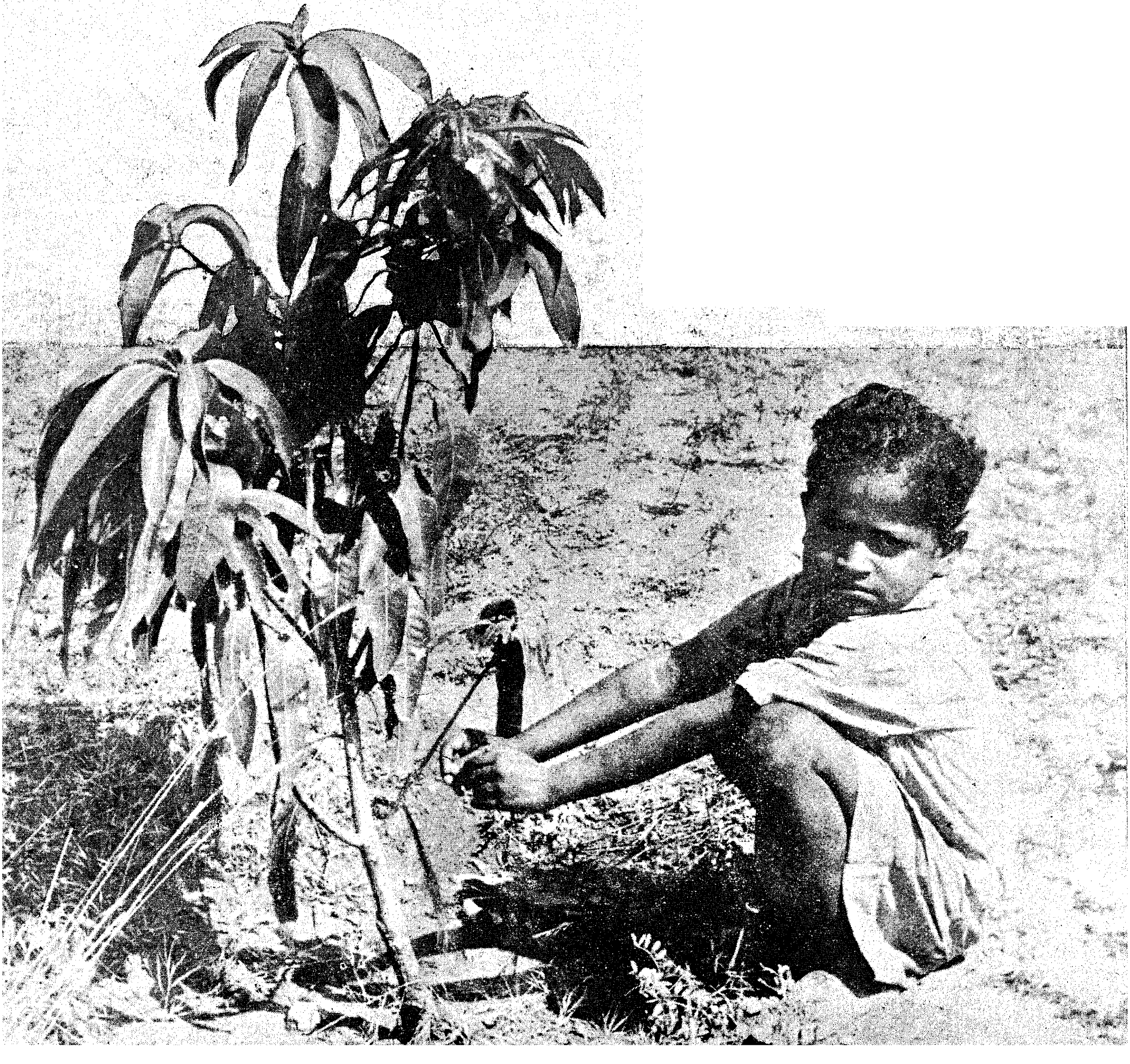
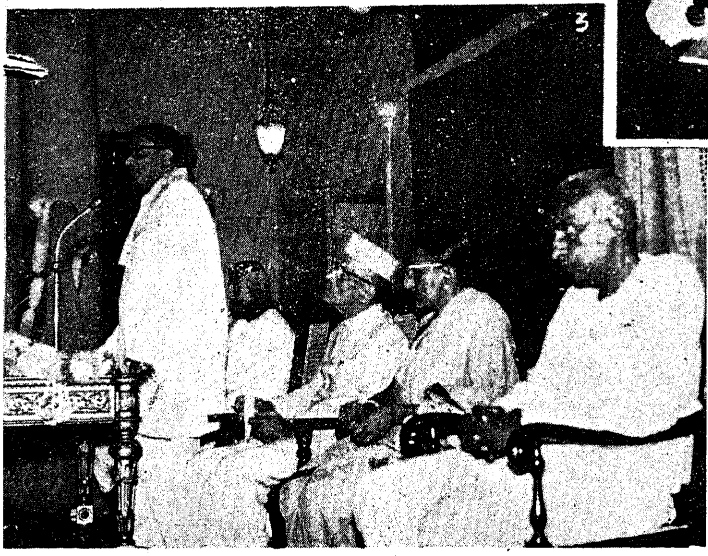
MADRAS Information

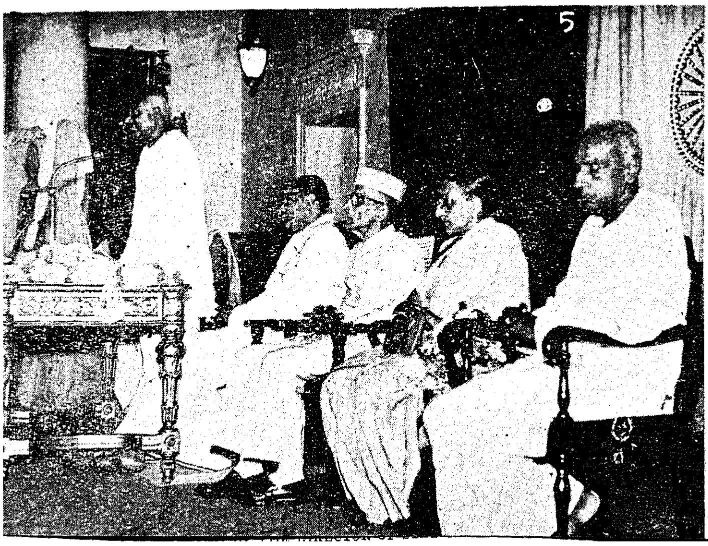
NOVEMBER 1964

PRICE 20 PAISE



GANDHI *Jayanthi*





Gandhi Jayanthi celebrations at Rajaji Hall on 2nd October 1964. Mass spinning of pupils of High School girls was also held then.

No price is Too High To Pay for Freedom

CITIZEN'S DUTIES

1. To render all possible help and assistance for the defence personnel.
2. To increase the production of his factory.
3. To intensify efforts for increased production of agricultural and small-scale industrial commodities to make his State self-sufficient.
4. To avoid all strikes and lock-outs that may hamper production.
5. To maintain the price level of all essential commodities and curb the tendencies of hoarding and profiteering by conforming to the various legislative and other popular measures.
6. To maintain the supply lines of essential commodities.
7. To contribute generously in the form of money and gold for the war effort.
8. To inculcate the highest sense of duty and responsibility.
9. To join the various organizations set up for the defence of the country.
10. To prevent anti-social and anti-national activities of the fifth columnists.
11. To observe strict austerity in consumption of food, clothes and other essential goods and save for the National Defence Fund.
12. To avoid unnecessary travel so that more important and essential movement may not be hampered.
13. To keep up the morale of the people and prepare them for sacrifices.
14. To check rumour-mongering and to disseminate true and faithful news and information.
15. To join or help Citizens' Committee, N.C.C., Territorial Army and Lok Sahayak Sena and Rifle Clubs.
16. To pray for the victory of our Motherland in this struggle and set aside all differences of caste, creed or party.

Madras Information

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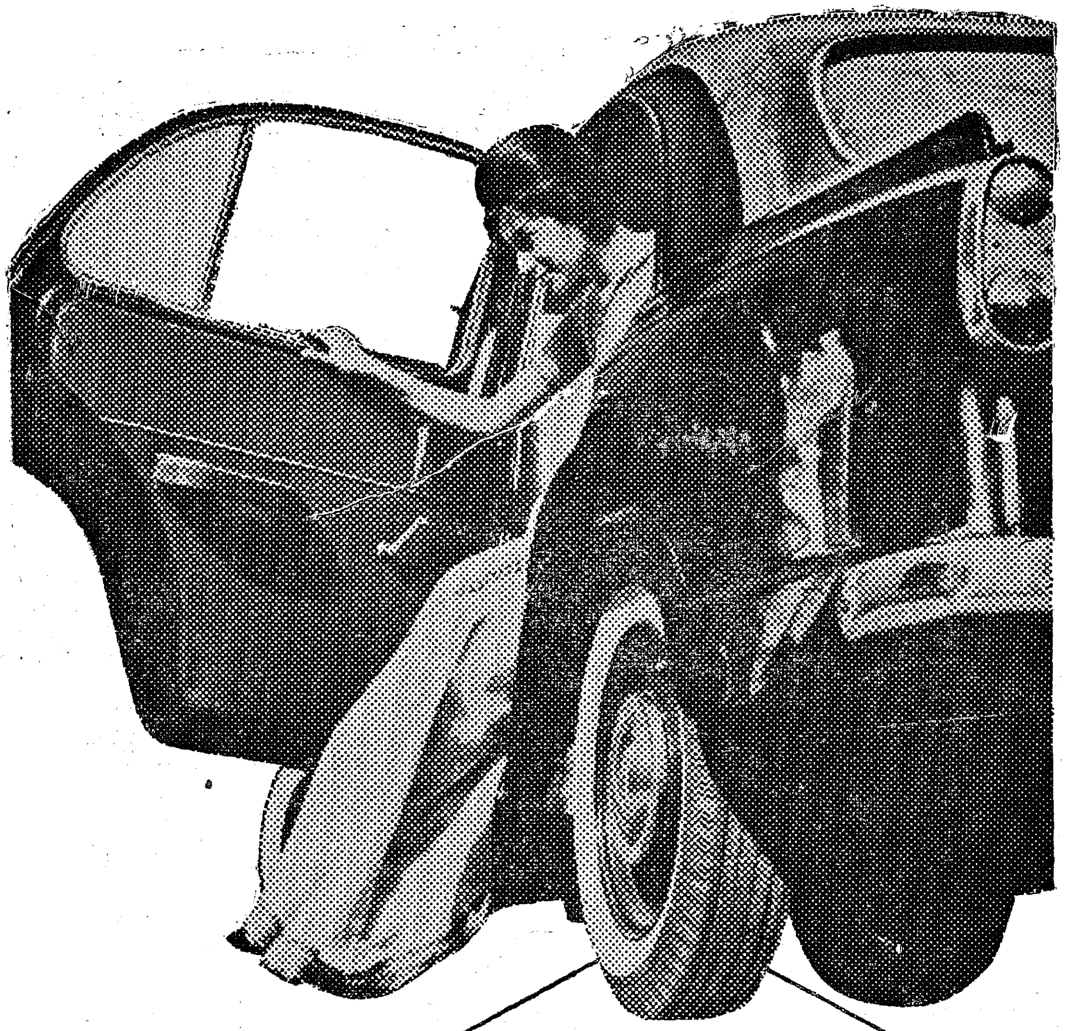
THIS MONTH'S COVER

When, on the 14th of November, we celebrate the birth day of Jawaharlalji as the *Children's Day* our thoughts turn back to that great leader who, symbolising the aspirations of India and toiling all his life to reshape the country in order to make it a better and happier place for its people to live in, inspired us by his example and marched us towards new horizons. To him our homage.



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Nehru's Faith In Socialism

To-day we have decided to establish a Socialistic pattern of Society on the foundation laid down by Sri Jawaharlal Nehru. Nehru's 75th birth-day falls on 14th of this month. On this occasion it would be interesting to see how he had been attracted towards Socialism.

Here we publish below an article condensed from a chapter in " The Political Philosophy of Jawaharlal Nehru" by Dr. M. N. Das.

Jawaharlal Nehru became interested in socialism from an early period in his life. During and after his college days in England, he took to some general reading, and in course of this reading became ' vaguely attracted to the Fabians and Socialistic ideas '. On his return to India it was nationalism and patriotism which demanded his greater attention, his ' vague socialist ideas of college days having sunk into background '. And, ' Yet fresh reading was again stirring the embers of socialistic ideas in my head '. Those were the years of World War I ; also of his first contact with Indian politics, but his contact with the people had not yet begun. Ideas on socialism were formed mainly from books, and not from practical experience. As a result, ' They were vague ideas, more humanitarian and utopian than scientific '. In later years, his study of socialistic theories as well as his observation of the real condition of the people, led him to develop some kind of concrete ideas on the subject.

Interest in Socialism

As contact with Marxist theories created socialistic ideas in his mind, so also his contact with some European countries in the later twenties of the century brought to him a more clear understanding of world affairs which also appeared to be pointing in a socialist direction. Vast political and economic changes were going on in Europe and America. Soviet Russia, despite its unpleasant aspects, held forth a message of hope. As he was returning from Europe at the end of 1927, he felt :

' My outlook was wider, and nationalism by itself seemed to me definitely a narrow and insufficient creed. Political freedom, independence, were no doubt essential but they were steps only in the right direction. Without social freedom and a socialistic structure of society and the State, neither the country nor the individual could develop much .'

Work in Socialist Direction

The poverty and misery everywhere, with which Nehru became thoroughly acquainted during the early twenties of the century, created in him a strong urge to work in a socialist direction. In the late twenties of the century he was seen busy in directing people's attention to social and economic changes. He travelled a great deal and addressed many gatherings. Everywhere he spoke on political independence and social freedom. ' I wanted to spread ' he says, ' the ideology of socialism especially among Congress workers and the intelligentia. For, these people, who were the backbone of the national movement, thought largely in terms of the narrowest nationalism '.

In December 1929, in the Lahore Session of the National Congress, he took rather a bold step to declare :

' I must frankly confess that I am a socialist and a republican, and am no believer in kings and princes, or in the order which produces the modern kings of industry, who have greater power over the lives and fortunes of

The child is father of the man;
And I could wish my days to be
Bound each to each by natural piety.

—*W. WORDSWORTH*

The Prime Minister Sri Lal Bahadur Shastri, the Minister of External Affairs, Sardar Swaran Singh and the Indian delegates in Cairo are seen with the Yugoslav President Marshal Tito on the occasion of the Second non-aligned Conference held recently

men than even the kings of old, and whose methods are as predatory as those of the old feudal aristocracy.' The leftist philosophy under Nehru's leadership began to grow within Congress.

Difficulties on the way

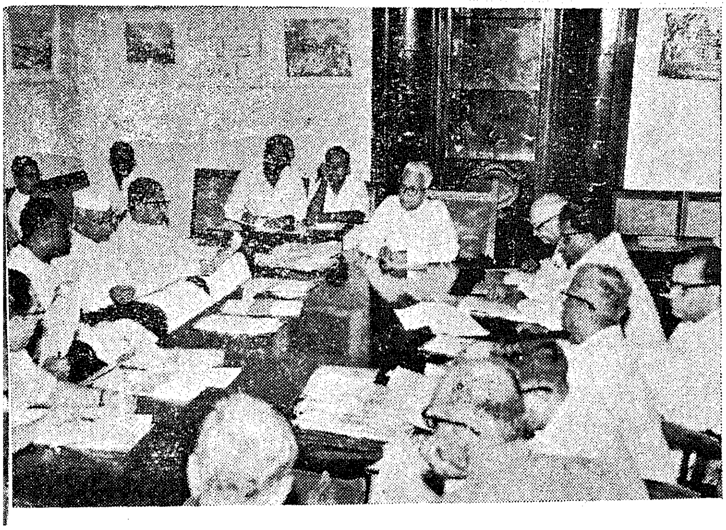
However, to proceed with socialist activities was not all smooth sailing. The effect of Nehru's socialist propaganda upset many older Congressmen. Whatever the feeling of the Congress High Command, he decided not to give up what he considered the most important part of his work.

The forces of communalism also, during the thirties, attracted the attention of the masses towards a narrow type of religious programme and diverted their minds from greater visions of socialism, or new world orders. Nehru studied this situation and felt that the poor and illiterate mass of people should have been given a revolutionary outlook from the beginning of their struggle consciousness in order to think not merely in terms of political independence but also in terms of revolutionary solutions of their economic problems.

In spite of the apparent difficulties Nehru had to carry on. In 1938, at the instance of Congress, a National Planning Committee was established.

Attempt at Planning

As the fascination of this work grew on him, he came to realize the hard realities which faced planning in a country like India, with diverse interests and social diversities. Broadly, he faced two problems : the socialist one aiming at the elimination of the profit motive and emphasizing the importance of equitable distribution ; and Big Business striving to retain free enterprise and the profit motive as far as possible, and laying greater stress on production. There were other approaches as well. National self-sufficiency was taken, however, to be the objective for the country, and planning had to



A meeting of the Food Ministers of the Southern States was held at the Secretariat on 26th September 1964.

be thought of with that end in view. It is to the credit of Nehru that in that first attempt at comprehensive planning for India he could lead the Committee to think that the future of India lay in democratic socialism.

Why Socialism

Through years of thought Nehru evolved his own ideas about socialism ; and as he worked on, he wanted to give them a practical shape. Regarding the basis of his philosophy it may be said that he developed a deep faith in the ultimate success of socialism as the panacea of human ills. He saw no way of ending the poverty, the chronic unemployment, the degradation and the subjection of the people except through socialism. He declared in 1936 :

'I am convinced that the only key to the solution of the world's problems and of India's problems lies in socialism, and when I use this word I do so not in a vague humanitarian way but in the scientific, economic sense. Socialism is, however, something even more than an economic doctrine ; it is a philosophy of life and as such also it appeals to me'.

Nehru saw through socialism the possibilities of vast and revolutionary changes in the political and social structure, the ending of vested interests in land and industry, as well as of the feudal and autocratic Indian States system. He also saw through socialism the ending of private property, except in a restricted sense, and the replacement of the profit system by a higher ideal of co-operative service. 'It means ultimately a change in our instincts and habits and desires. In short, it means a new civilization, radically different from the present capitalist order'.

In his thought, Nehru laid complete faith in a scientific approach to social problems. In this respect he breaks with the concepts preached by religions and believed by society. To him individual and social problems should not lead to despair inaction and triviality, nor should their solution be sought in dogmatic creeds. They should all be viewed through science. 'Social evils,' he says 'most of which are certainly capable of removal, are attributed to original sin, to the unalterableness of human nature, or the social structure, or (in India) to the inevitable legacy of previous births. Thus one drifts away from even the attempt to thick rationally and scientifically and take refuge in irrationalism, superstious, and unreasonable and inequitable social prejudices and practices'. Of course, even rational and scientific thought does not always take one as far as he would like to go, because there is an infinite number of factors and relations all of which influence and determine events in varying degrees. 'It is impossible to grasp all of them, but we can try to pick out the dominating forces at work and by observing external material reality, and by experiment and practice, trial and error grope our way to ever-widening knowledge and truth'.

Nehru believes in the adjustment between social problems and the forces of time by means of a scientfic approach. Several vital issues are involved in this adjustment, but their proper assimilation makes the socialist objective sound. The real issues for him are the problems of individual and social life, of harmonious living, of a proper balancing of an individual's inner and outer life, of an adjustment of the relations between individuals and between groups, of a continuous effort to become something better and higher, of social development, and of the ceaseless adventure of man. In facing these problems he wants to follow the way of observation and precise knowledge and deliberate reasoning, according to the methods of science. In brief, in dealing with the day-to-day problems of life and the needs of men and women he wants to be intensely practical. 'A living philosophy must answer the problems of to-day.'

Ideas on inequality

It is said that the prime concern of the socialist in his programme of social reconstruction has been, through the ages, the removal of inequalities. This concern has inevitably led thinkers to examine the origin of inequality. Nehru has also examined the problem.

Nehru takes a critical view of the economic inequality in modern society. Economic inequality, the maldistribution of wealth, which capitalism progressively

increased, made equality impossible of attainment and exploitation of man by man and group by group increased.

It was necessary, therefore, that economic equality should be aimed at; and in order to achieve this, the control of the means of production by society as a whole and the severe restriction of private property were necessary. In essence, all human beings should have equality of opportunity.

In Nehru's political thought the worst enemy of mankind is poverty. Nehru wants to fight inequality so far as it breeds poverty, but his greater emphasis is on the latter. His views tend to suggest at times that he would rather prefer inequality without poverty to equality with poverty. When he thinks of the equalization of wealth, mainly he means by it the equalization of plenty. As he explains:

'Socialism or communism might help you to divide your existing wealth, if you like, but in India, there is no existing wealth for you to divide; there is only poverty to divide. It is not a question of distribution the wealth of the few rich men here and there. That is not going to make any difference in our national income. We might adopt that course for the psychological good that might come out of it. But from the practical point of view, there is not much to divide in India because we are a poor country. We must produce wealth, and then divide it equitably . . . Our economic policy must therefore aim at plenty.'

Towards a Classless Society

What Nehru found in his reading of the problems of inequality and poverty was the growth of economic interests which ultimately shaped the political views of groups and classes. The problem, therefore, is how to bring the class interests to an end so that a classless society can be formed. Nehru aimed at some practical ways to deal with such class interests. Once he had recognized the necessity for change, it became almost imperative to find out the means.

Methods and Tactics

For long have world socialists thought over the problem of so-called methods and tactics of changing the old order into new. As time advanced and democracy expanded to reach people, the capture of power through the electorate appeared to the socialist as more logical and more scientific than through revolution. Nehru realized that the concept of power through the electorate and socialism through the State was to be his main formula.

Violence, force and revolution as the means to socialism long appeared to Nehru as wrong. In February 1939 he declared:

"I have been and am a convinced socialist and a believer in democracy and have at the same time accepted whole-heartedly the peaceful technique of non-violent action which Gandhiji has practiced so successfully during the past twenty years. I am convinced that strength can only come to us from the masses, but that strength either for struggle or for the great work of building a new world must be a disciplined and orderly strength. It is not out of chaos or the encouragement of chaotic forces that we can fashion the India of our dreams."

Nehru had laid faith in the legality of the coercive powers of a democratic State. A modern State justified itself in its power to deal with antiquated ideas. Controlled production and distribution of wealth for the public goods was the aim of a socialist State. If individuals or institutions stood in the way of such change they would have to be removed. "Democracy indeed means the coercion of the minority by the majority;" he said.

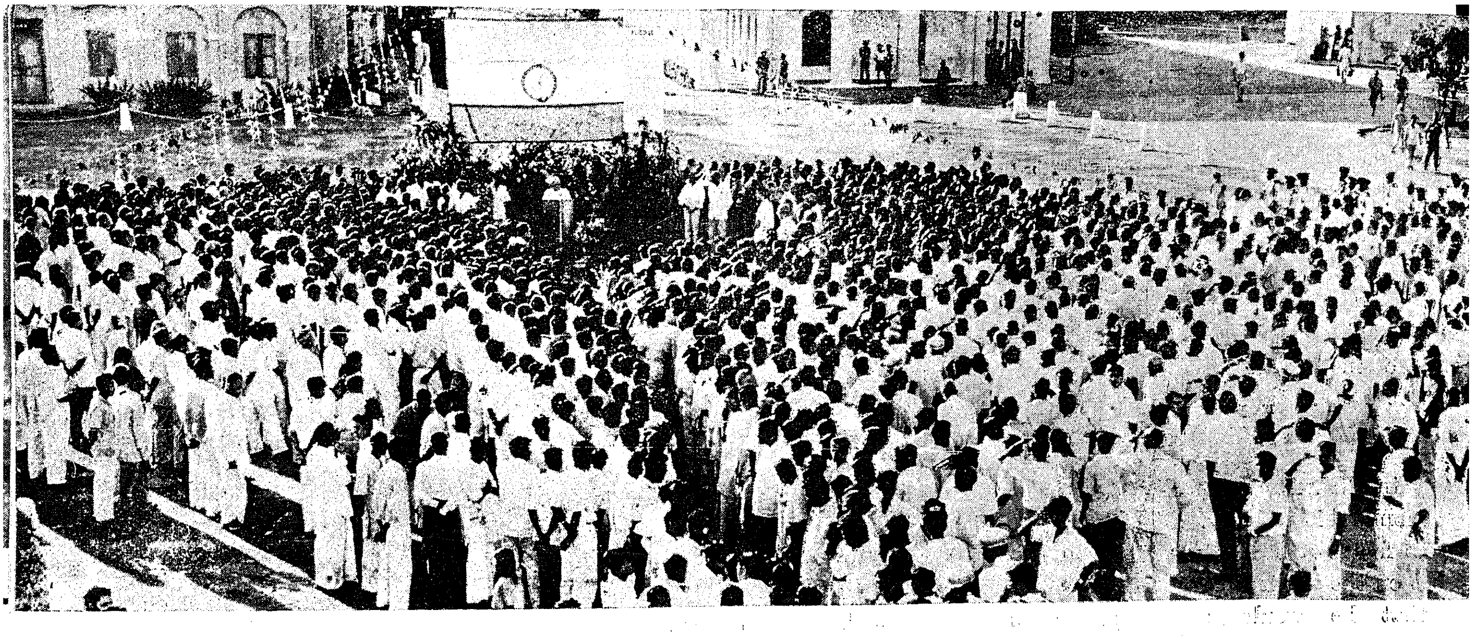
Possibility of Conversion

Though coercion was considered by Nehru natural and moral, yet he did not rule out the possibility of conversion. Rather, at times he thought of large scale conversions. Capitalism solved the problems of production, but in the new world it helplessly faced the allied

OUR PROBLEMS

"We must feel our own pulse, not that of Russia or America, for treating ourselves. We must know what our actual problems are and their nature. We must try to develop our country in our own way instead of imitating others".

—*Jawaharlal Nehru.*



National Solidarity Day was observed on 20th October 1964 at the Secretariat. The Chief Minister read out the National Solidarity pledge and the staff reaffirmed it.

problems of distribution and was unable to solve them. To find a solution for distributing wealth and purchasing power evenly was to put an end to the basic inequalities of the capitalist system and to replace capitalism itself by a more scientific system.

In considering this kind of scientific system, he imagined a classless society with equal economic justice and opportunity for all, a society organized on a planned basis for the raising of mankind to higher material and cultural levels, to a cultivation of spiritual values, of co-operation, unselfishness, the spirit of service, the desire to do right, goodwill and love, ultimately a world order. Such a system as he visualized could only be brought about by a process of compromise between compulsion and conversion. He said :

"Everything that comes in the way will have to be removed, gently if possible, forcibly if necessary. And there seems to be little doubt that coercion will often be necessary. But if force is used, it should not be in the spirit of hatred or cruelty, but with the dispassionate desire to remove an obstruction."

Though this was difficult, Nehru, with the assumption of power began to work out his theory with some degree of practical success. His coercion became more and more democratic and he did not forget to attempt conversion. In any case, violence was ruled out of the question of social reorganization.

Main objectives

Through peace and without conflict, Nehru proceeded to bring about socialism. As regards the main objectives, his mind was clear long before freedom came. In 1933, he had written to Indira :

"Socialism, I have told you, is of many kinds. There is general agreement, however, that it aims at the control by the State of the means of production, that is land and mines and factories and the like, and the means of distribution, like railways, etc., and also banks and similar institutions. The idea is that individuals should not be allowed to exploit any of these methods or institutions, or the labour of others, to their own personal advantage."

The objectives having been more or less determined previously, Nehru had to face actual problems while attempting to achieve socialism after independence. Socialism in what form, and how soon ?—that became his immediate concern. One thing of which he was certain from an earlier period was that the mere emotional appeal of socialism was not enough ; that had to be supplemented by an intellectual and reasoned understanding based on facts, arguments and detailed criticism. Moreover, he knew that if socialism was to be built up in India "it will have to grow out of Indian conditions". In other words, he wanted socialism to be practical as well as indigenous.

Socialism and individualism

Socialism and individualism do not seem to Nehru as inherently contradictory. Socialism is based upon the individual personality expressing itself in free labour. Distinctions between individuals are not destroyed by it. Nehru closely connects socialistic ideals with the idea of political democracy. "Personally I am perfectly prepared to accept political democracy, only in the hope that this will lead to social democracy." In the practical field, while he provided for the working of political democracy through the constitution and the law, he aimed at making socialism work through policy and actual Governmental administration. The constitution

establishes universal suffrage and political freedom, and through them the Government derives its strength to work for the social emancipation of the masses of the people.

The concept of social democracy does not conflict with the personal liberty of individuals. Even if state intervention is introduced, it is in the individual's own interest. In any case, the individuality of men is preserved in Nehru's socialism.

Socialist pattern of society

Having thus set his ideas on socialism and democracy, Nehru proceeded to work for a democratic socialist state. In this attempt he kept in view peaceful techniques, requirements of time and practical utilities. Hasty action seemed to him full of risks; moreover, where people had to be carried with the Government, hasty action was not possible. He attached great importance to the public sector as against the private sector. But in the actual practice he had to realize that the biggest and the overwhelming part of the private sector was the private sector of the peasants in India. That in a sense was the real private sector in the country, and not the few factories which she possessed. This required therefore thoughtful consideration.

No community should injure and invade the rights of the individual unless it be for the most urgent and important reasons. The balancing authority, according to Nehru, was ultimately the Parliament of the country. In the adjustment of the rights of the individual and the rights of the community, he wanted to pay utmost consideration to the practical aspect of every proposed action, before the step was taken. In his policy towards private industries he is rather cautious.

"I would beg of you not to imagine that because socialism conceives of nationalized industry, therefore you must have all industry nationalized. I think that as the socialist pattern grows, there is bound to be more and more nationalized industry, but what is important is not that there should be an attempt to nationalize everything, but that we should aim at the ultimate result, which is higher production and employment. If by taking any step you actually hinder the process of production and employment from growing, then that does not lead you to the socialistic pattern."

Cautious though his policy was, the goal before India was fixed. In December 1954, Nehru spoke to the Indian House of the People: "The pattern of society that we look forward to is a socialist pattern of society which is classless, casteless." In January 1955, the 60th Session of the Indian National Congress at Avadi adopted the resolution aiming at a socialistic pattern of society.

Sometime later, Nehru defined the socialist pattern of life thus: "We mean a society in which there is equality of opportunity and the possibility for everyone to live a good life. Obviously, this cannot be attained unless we produce the wherewithal to have the standards that a good life implies. We have, therefore, to lay great stress on equality, on the removal of disparities, and it has to be remembered always that socialism is not the spreading out of poverty. The essential thing is that there must be wealth and production."

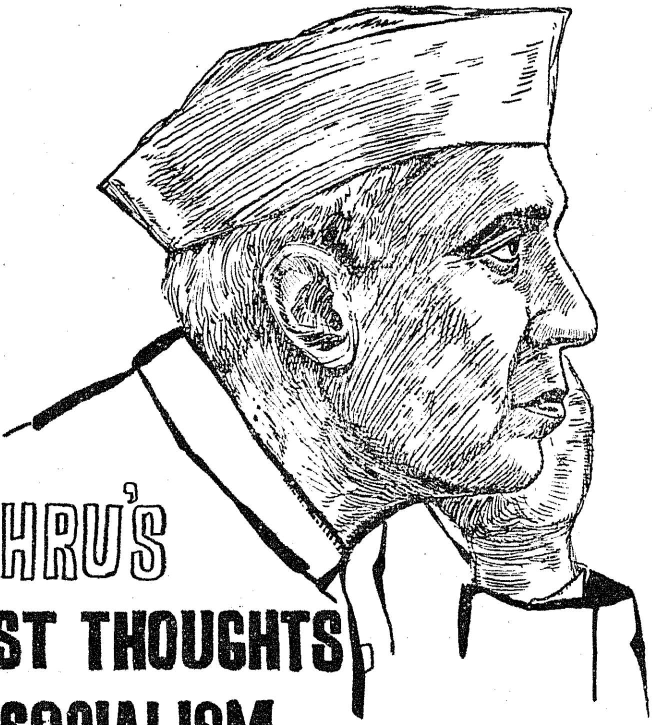
As he progressed with the aim that all individuals in India should have equal opportunities of growth, from birth upwards, and equal opportunities for work according to their capacity, the dimensions of the socialist objective began to grow greater in his thought, leading him to say:

"I look upon it (socialism) as a growing, dynamic conception, as something which is not rigid, as something which must fit in with the changing conditions of human life and activity in every country."

NO PRICE IS TOO HIGH FOR FREEDOM

"The price of freedom will have to be paid in full measure and no price is too great for the freedom of Our People and Our Motherland."

—*Jawaharlal Nehru.*



NEHRU'S LAST THOUGHTS ON SOCIALISM

The following excerpt is from a Foreword written by Sri Jawaharlal Nehru at Dehra Dun, on May 25th 1964 for "Socialism in Indian Planning" by Sri Shriman Narayan, Member, Planning Commission.

It is learnt that Sri Nehru spent about an hour and a half reading through the typescript before dictating the Foreword which now happens to be the last expression of his considered thoughts on Socialism and Indian Planning.

Socialism has become rather a vague word, with many meanings attached to it. In the modern world with its dynamism and its tremendous technological progress, it is clear that this concept of socialism itself undergoes a change, and yet its fundamental principles remain. In India, it is important for us to profit by modern technical processes and increase our production both in agriculture and industry. But, in doing so, we must not forget that the essential objective to be aimed at is the equality of the individual and the concept of *dharma* underlying it.

We are in the middle of our Third Five-Year Plan, and already our Planning Commission is thinking of the Fourth Plan. It is hoped that by the end of the Fifth Plan, we shall become self-sufficient in many ways, and our progress will not then depend so much on external help. All this depends on how much we succeed in getting out of the old ruts and align ourselves with modern methods of production.

Some people think that our progress since Independence has been slow. I do not think that this is correct. Considering the background of India and her people, and the necessity of changing the social structure of the country, I think that the progress we have made is substantial. It has laid the foundations for future advance, and it has done so on a democratic basis. This future should be more rapid than the past has been.

Courtesy—Yojana.

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TOYS and DOLLS

Usually at home children seldom need attention, if given a safe place and some toys and dolls which take their fancy. Children not only have a fascination for toys and dolls, with them they altogether live in a world of their own. Toys and dolls are a source of inspiration and imagination. They are, therefore, have a key role in moulding the character and improving the general knowledge of children.

Toys are among the earliest of Handicrafts and an unfailing companion to children. Psychologists hold that toys mould the personality of the child forming the first impressions in its life, which are invariably indelible. These impressions constitute the reflexes and responses in the child, and hence toys need to be designed with a great deal of imagination and forethought; they must at once be attractive, educative and durable.

Dolls which are favourable among girls constitute the fairy world in which most children live and are subjected to such human situations as marriages, birthdays and other celebrations. In fact collections of dolls have formed important constituents of modern museums which have set apart special sections for children.

Different types

Made out of a variety of materials like cloth, wood, clay, paper, pith, leather and metal in vivid colours and shapes, straight out of a child's dream, they are playworthy and are designed to assist the child's physical, mental and emotional development. We have realistic types of toys and dolls like life-like models of birds, animals and vegetables, occupational toys depicting with imagination and sometimes humour the work and life of the people, their modes and customs and toys for ceremonial occasions illustrating mythological episodes, romances, beliefs and in some cases reach a high degree of artistic expression and are about works of art. There are also the decorative type of toys that come under the category of artistic toys providing full scope for the imagination of the artist-craftsmen.

GANDHI'S ADVICE TO CHILDREN

In a letter to the boys and girls of his Ashram, Gandhiji once wrote :—

Children are innocent, loving and benevolent by nature. Evil comes in only when they become older. They are innocent, even in their mischief. If this holds good in your case, each of you should serve others helping them to rise higher and saving them from a fall. You should watch and if necessary warn one another. Your watch should not be like that of a policeman but of God. God watches us all not with a view to punish but to chasten. Such should be the nature of your watch also. You must teach others what they do not know. Whoever speaks an untruth should be lovingly turned away from it. Remember, you must keep the promise you have made.

Toys and dolls made by the craftsmen in the villages for local needs are generally found to be extraordinarily appropriate both functionally and artistically. Where however, urban middle-men have been ordering production according to specifications and designs considered desirable by them for markets in the towns, the result has often been unhappy, leading to hybrid forms which are distasteful to a cultured population. A Design Demonstration Centre with competent trained staff has therefore been set up by the Madras Government to provide the necessary guidance for design.

Government efforts

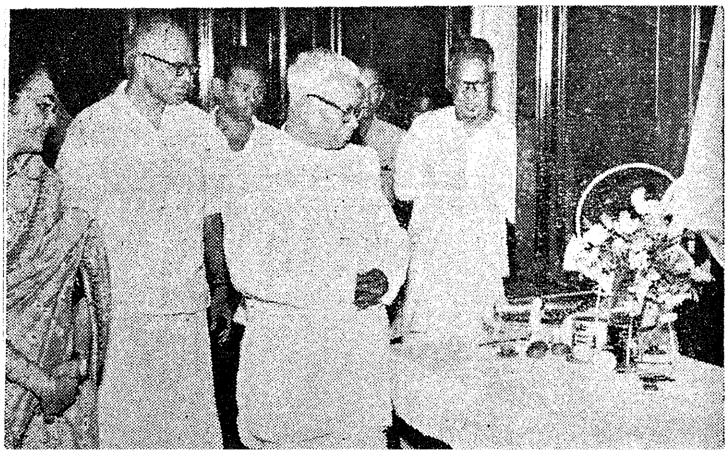
Madras produces some of the attractive toys and dolls found in India.

The Madras State Handicrafts Co-operative Marketing Society, Limited, Madras-1, is a State Industrial Co-operative Organisation which has been established for development of handicrafts industry on co-operative basis. It is a Federation of all Handicrafts Co-operative Societies in the State. All the Industrial Co-operative toys and Dolls making Societies are also its members. The function of this State Organisation is to procure the finished products of its member Co-operatives including dolls and toys and arrange for their sale through the Sales Depots and Sales Emporia run by this organisation at nine select centres in the State. It has opened an Emporium in Delhi also. This organisation has procured dolls and toys from the following Co-operative units :

Production Centres

Madras Clay and Paper Toys Manufacturing Co-operative Society is an organisation consisting of a good number of artisans who are proficient in making quality toys and dolls of artistic value. Kosapet, noted for Clay TOYS is the headquarters of this organisation.

A flower show was arranged at the court-yard of Rajaji Hall, in aid of Repatriates from Burma Speaker who presided and the Chief Minister who opened the show are seen witnessing a flower arrangement.



TEN COMMANDMENTS

Gandhi, once, gave his friend's son, the following instructions which, as well, apply to other children:—

(1) Speak little
(2) Listen to every one, but do only that which is right
(3) Take account of every minute and do each piece of work when it should be done
(4) Live like poor
(5) Never take pride in riches
(6) Keep an account of every pie you spend
(7) Study with concentration
(8) Take regular excercise
(9) Eat sparingly
(10) Maintain a daily diary

The products manufactured by the members of this Co-operative unit can be seen at this exhibition. During the last year, this society has produced goods worth Rs. 40,000. Some of the Worker-members of this organisation are capable of producing any kind of artistic dolls or toys, or any given figure with all accuracy.

Vandipalayam, a suburb of Cuddalore town is noted for centuries for its traditional clay toys of various kinds. The products of this organisation have also been procured by the Central organisation—The Madras State Handicrafts Co-operative Marketing Society, and are being exhibited at this exhibition. This society has on its rolls 29 artisan workers and is capable of producing traditional toys, such as toys for educational institutions and for being displayed in Kolus for every home of South India.

The Modayur Stone Workers' Industrial Co-operative Society is situated near Polur in North Arcot district. The workers are noted for sculptural skill and traditional aesthetic beauty. They rank high from the point of view of sculptural value.

It need hardly be stated that Thanjavur is the birthplace of handicrafts during the reign of Cholas and Marattas. The Industries Department has been able

to utilise the skill of the local artisans of Thanjavur who are noted for their artistic work in the production of dolls and toys made out of paper machie.

Madras Sea Shell Toys Manufacturing Co-operative Society is an organisation which came into existence as a result of the Government's effort to introduce this new art of making toys and dolls from out of sea shells. In the first instance, a training centre was started and later on the organisation came into being by organising the trained workers into a Co-operative Society.

Erode Wooden Toy Workers Co-operative Society is an organisation which came into existence on account of the efforts of the Industries Co-operative Department which started a training centre for toy making and which later on was converted into an Industrial Co-operative Society with the trained workers.

Cinthamani is a place near Tiruthuraipoondi in Thanjavur District where there were traditional artisans manufacturing lacquerwares in olden days such as wooden choppus and other articles for the use of children. The Industries Department took initiative to revive this dying industry due to introduction of plastic toys and dolls and organised it into an Industrial Co-operative Society.

A photographic Exhibition of "Jawaharlal Nehru's vision and our Goal" was inaugurated at Rajaji Hall by the Chief Minister. Sri C. R. Pattabhiraman, Union Deputy Minister Presided and G. Bhuvarahan, Minister for Information and Publicity welcomed the gathering.

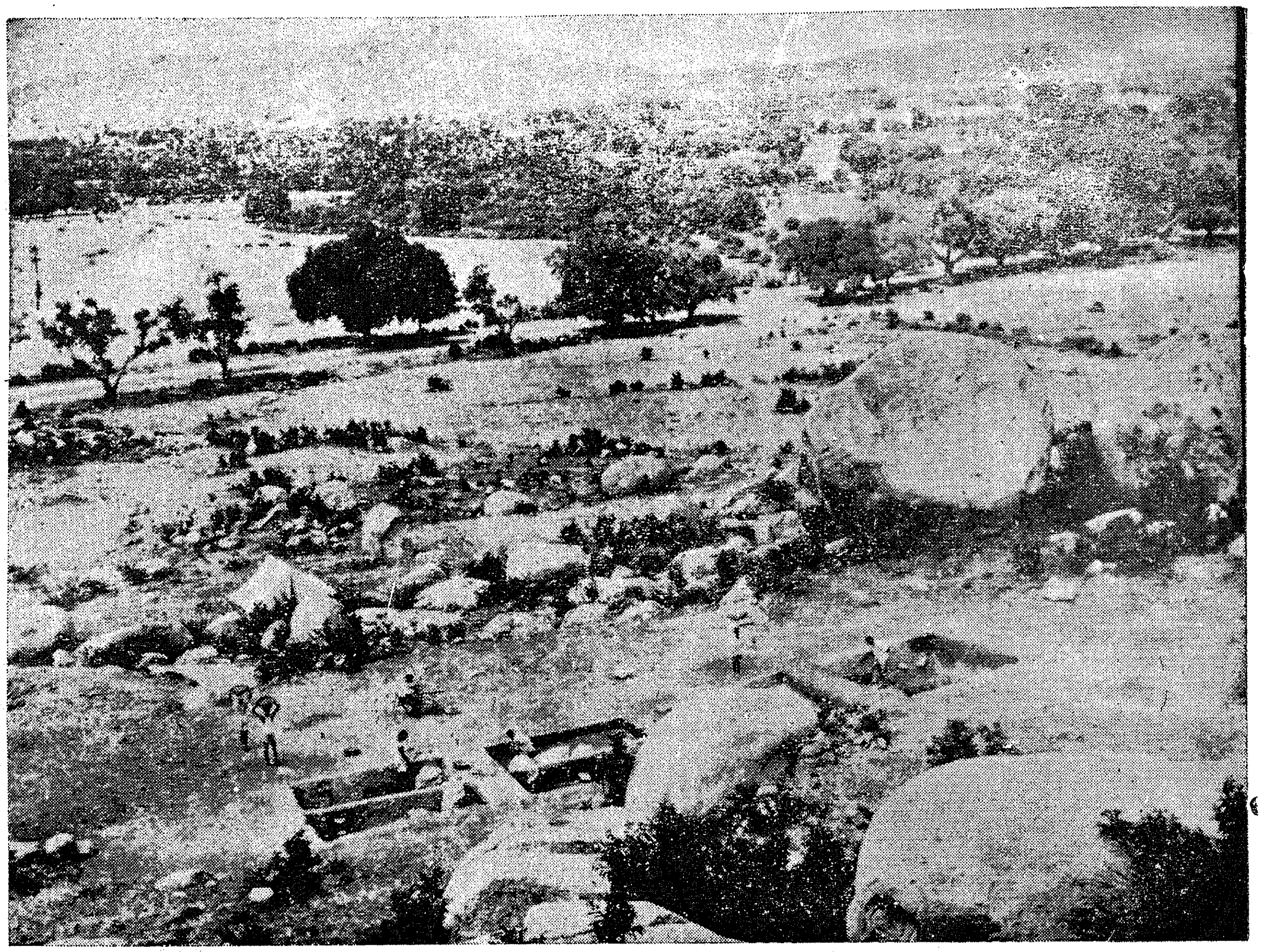
Madras Refinery

For some time past, Government have been receiving offers from different oil companies and concerns for collaboration in the setting up of the proposed refinery at Madras.

The offers, *inter alia,* include willingness to bear the foreign exchange component of the total capital investment, in the form of straight loans as well as loan-*cum*-participation in the equity capital.

All these offers are being carefully examined by the Government and in some cases discussions have also been held, to mutual advantage, with representatives of the companies or the concerns making the offers. The last discussion has been with the representatives of the National Iranian Oil Company and the American International Oil Company. In the discussions held with them so far, an attempt has been made to appreciate each other's point of view and to arrive at common grounds for an agreement satisfactory to both sides.

These discussions are likely to be resumed after the representatives of the said companies have had further consultations with their respective principals.



A view of the excavations of stone-age relics at Baiyanapalli in North Arcot District of Madras.

STONE-AGE RELICS EXCAVATED IN NORTH ARCOT

The Archaeological Survey of India has discovered a series of later stone-age settlements on the hills known as Thalathapamalai in North Arcot district of Madras State on the Madras-Bangalore road. One such settlement has been excavated by the Survey.

Neolithic Settlement

The excavations have revealed the existence of a neolithic (later stone-age) settlement amidst rock-shelters and on the river-terraces in the open air. It is characterized by polished neolithic axes with either pointed or truncated butt-ends, besides pounders, and ringstones, probably used as weights for digging-sticks. The neolithic peoples seem to have used a variety of pottery comprising a burnished ware, varying from grey to pink in colour, occasionally ornamented by a painting in red ochre on the rim, a red ware, both plains and burnished or painted, besides a course red gritty were

ornamented with incised patterns. The pottery was in the shape of bowls, jars and cups, often with lugs. Other objects found in these settlements consisted of beads or terracotta animal figurines such as bull.

Megalith Builders

In the same region the megalith builders (so called because they used large stones) settled at a later date on the slopes of the hills and buried their dead in megaliths, about a couple of kilometres away in the valley. They used copper to a limited extent and iron extensively. Among their relics were also encountered a few polished stone tools. These people appear to have lived in rectangular as well as circular huts, the roofs of which were obviously supported on wooden posts, and the plinths were reinforced by rubble packing. The floors were rammed with red gravel or lime. Besides well-known varieties of pottery, some of which were painted in dark-brown colour, they made a large variety of beads of terricotta and stone, and terracotta figurines of birds, including the peacock.

HOLIDAYS IN 1965

The Government of Madras have declared the following public holidays in 1965 under the Negotiable Instruments Act in addition to Sundays:—

FRIDAY	1st January 1965	NEW YEAR'S DAY
WEDNESDAY	13th January 1965	BHOGI
THURSDAY	14th January 1965	PONGAL
TUESDAY	26th January 1965	REPUBLIC DAY
THURSDAY	4th February 1965	RAMZAN
FRIDAY	2nd April 1965	TELUGU NEW YEAR'S DAY
TUESDAY	13th April 1965	BAKRID—TAMIL NEW YEAR'S DAY
FRIDAY	16th April 1965	GOOD FRIDAY
THURSDAY	13th May 1965	MUHARRAM
WEDNESDAY	30th June 1965	HALF-YEARLY CLOSING OF BANK ACCOUNTS
SATURDAY	2nd October 1965	MAHATMA GANDHI'S BIRTH DAY
MONDAY	4th October 1965	AYUDHA POOJA
TUESDAY	5th October 1965	AYUDHA POOJA
SATURDAY	23rd October 1965	DEEPAVALI
SATURDAY	25th December 1965	CHRISTMAS
FRIDAY	31st December 1965	ANNUAL CLOSING OF BANK ACCOUNTS

The Tamil New Year's day *and* the Bakrid fall on the same day—Tuesday, the 13th April 1965. The Government have, therefore, now declared one more public holiday for Vinayaka Chathurthi on Monday, the 30th August 1965.

The public holidays on the 30th June 1965 and the 31st December 1965 will not be holidays for State Government Offices including non-Bank Treasuries. They will observe the other holidays under the Negotiable Instruments Act mentioned above together with all Second Saturdays in 1965, except the Second Saturday on the 13th March 1965, which shall be a working day for all the offices under the control of the Government of Madras in lieu of the public holiday on the 1st January 1965.

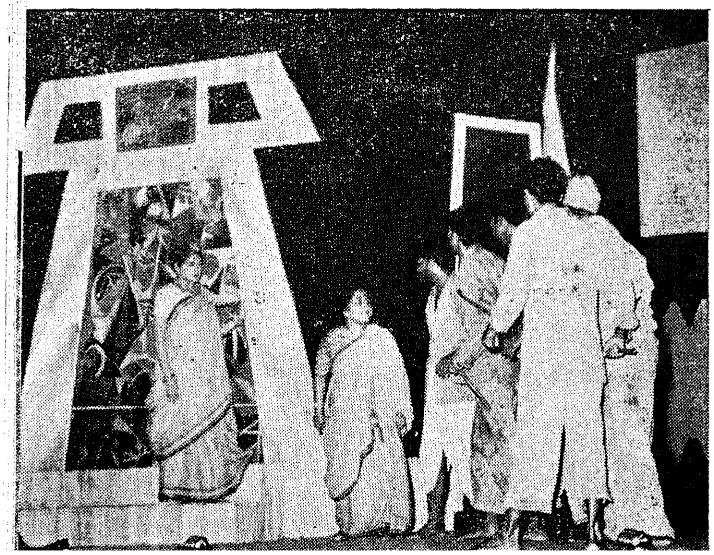
Experience of Lathi Charge

SRI JAWAHARLAL NEHRU

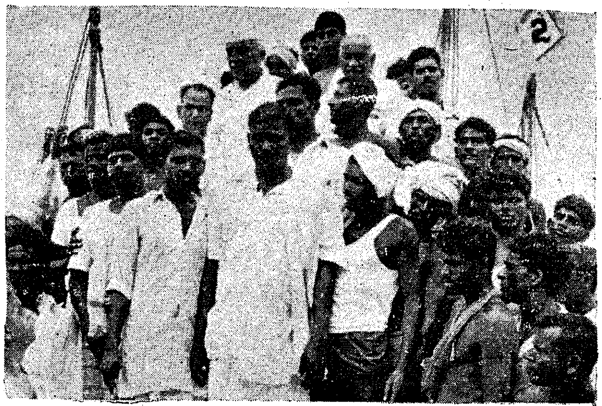
The assault on Lala Lajput Rai and subsequent death, increased the vigour of the demonstrations against the Simon Commission in the places which it subsequently visited. It was due in Lucknow, and the Local Congress Committee made extensive preparations for its " reception". Huge processions, meetings and demonstrations were organised many days in advance both as propaganda and as rehearsals for the show. I went to Lucknow, and was present at some of these. The success of these preliminary demonstrations which were perfectly orderly and peaceful, evidently nettled the authorities and they began to obstruct and issue orders against the taking out of processions in certain areas. It was in this connection that I had a new experience and my body felt the batton of the Police.

Processions had been prohibited, ostensibly to avoid any interference with the traffic. We decided to give no cause for complaint on this score, and arranged for small groups of sixteen as far as I can remember to go separately along unfrequented routes to the meeting place. Technically this was no doubt a breach of the order, for sixteen with a flag were a procession. I led one of the groups of sixteen and, after a big gap, came another such group under the leadership of my colleague Govind Ballabh Pant. My group had gone perhaps about two hundred yards, the road was a deserted one, when we heard the clatter of horses 'hoofs' behind us. We looked back to find a bunch of mounted police, probably two or three dozen in number bearing down upon us at a rapid pace. They were soon right upon us, and the impact of horses broke up our little column of sixteen. The mounted policemen then started belabouring our volunteers with huge battons and, instinctively, the volunteers sought refuge on the side-walks, and some even entered the petty shops. They were pursued and beaten down. My own instinct urged me to seek safety when I saw the horses charging down upon us; it was a discouraging sight. But then suppose some other instinct held me to my place and I survived the first charge, which had been checked by the volunteers behind me. Suddenly I found myself alone in the middle of the road; a few yards away from me in various directions, were the policemen beating down our volunteers. Automatically I began moving slowly to the side of the road to be less conspicuous, but again I stopped and a little argument with myself, and decided that it would be unbecoming for me to move away. All this was a matter of few seconds only, but I have the clearest recollections of the conflict within me and the decision prompted by my pride, I suppose, which could not tolerate the idea of my behaving like a coward. Yet the line between cowardice and courage was a thin one, and I might well have been on the other side. Hardly had I so decided, when I looked round to find that a mounted policeman was trotting up to me, brandishing his long new batton. I told him to go ahead, and turned my head away again an instinctive effort to save the head and face. He gave me two resounding blows on the back. I felt stunned, and my body quivered all over but, to my surprise and satisfaction, I found that I was still standing. The police force was withdrawn soon after and made to block the road in front of us. Our volunteers gathered together again, many of them bleeding and with split skulls, and we were joined by Pant and his lot, who had also been belaboured, and all of us sat down facing the Police. So we sat for an hour or so, and it became dark. On the one side, various high officials gathered, on the other, large crowds began to assemble as the news spread. Ultimately, the officials agreed to allow us to go by our original route and we went that way with the mounted policemen, who had charged us, and belaboured us, going ahead of us as a kind of escort.

A scene from a drama staged by the Bohurupee Troupe of Calcutta which visited Madras recently.

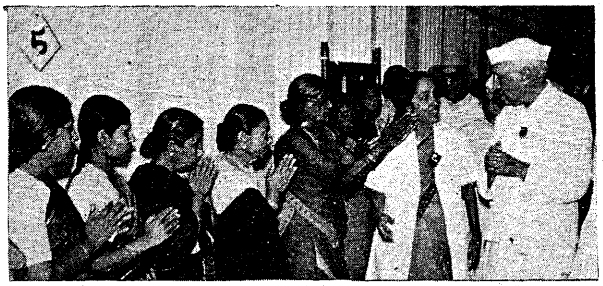


Nehru in Tamilnad

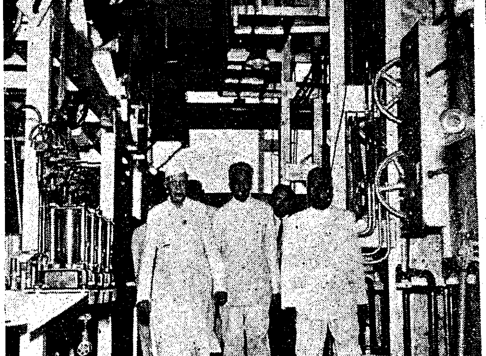


Coming to Madras from time to time I get the impression of a State that is advancing on many fronts that is alive which is dynamic and changing and it is a pleasant impression.

—Pandit Jawaharlal Nehru.

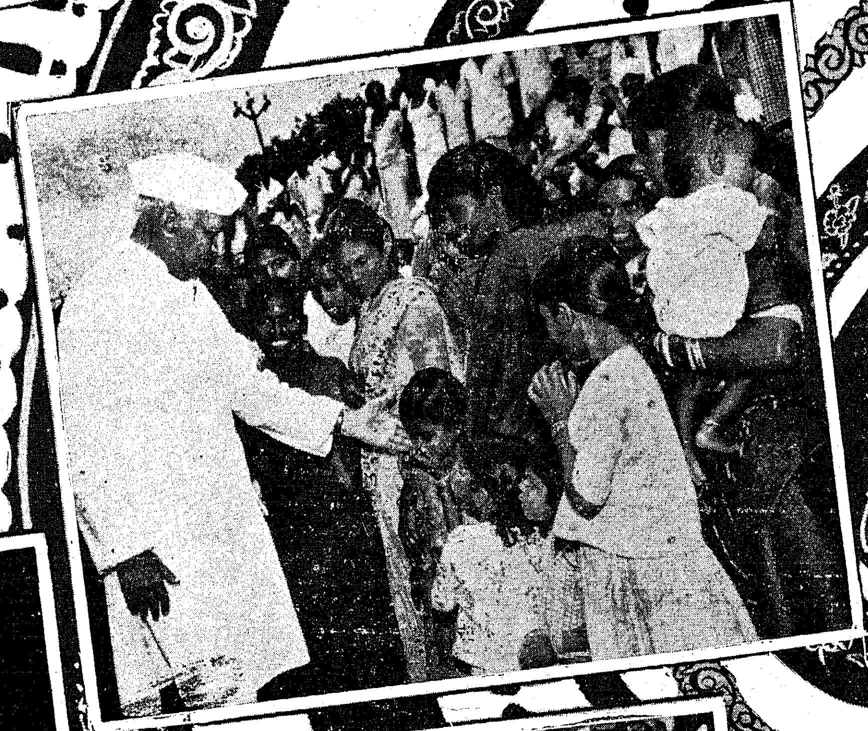


1. Nehru's visit to Parambikulam Project
2. With pearl divers at Tuticorin (1959)
3. At the Government Museum, Madras
4. At the Industrial Exhibition held at Madurai
5. A visit to Adyar Cancer institute
6. At the Electrical Research Institute of Karaikudi 7. At N



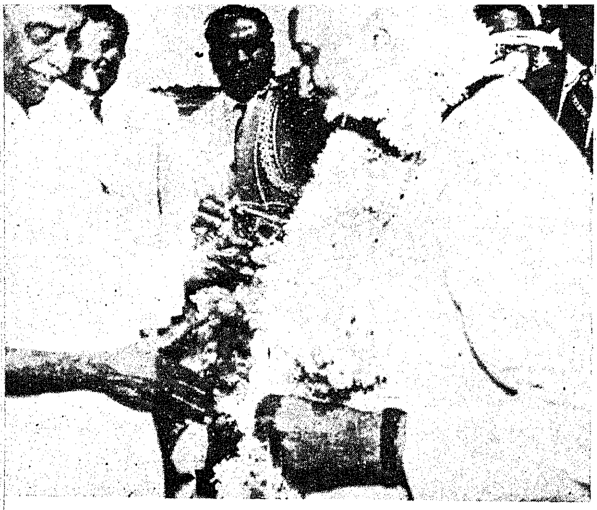
They do not think of differences amongst themselves, differences of class, or caste or colour or status.

—Pandit Jawaharlal Nehru.



The vast army of children all over the world, outwardly different in many way, speaking different languages, wearing different kinds of cloths are yet so very like one another.

NEHRU AMIDST CHILDREN

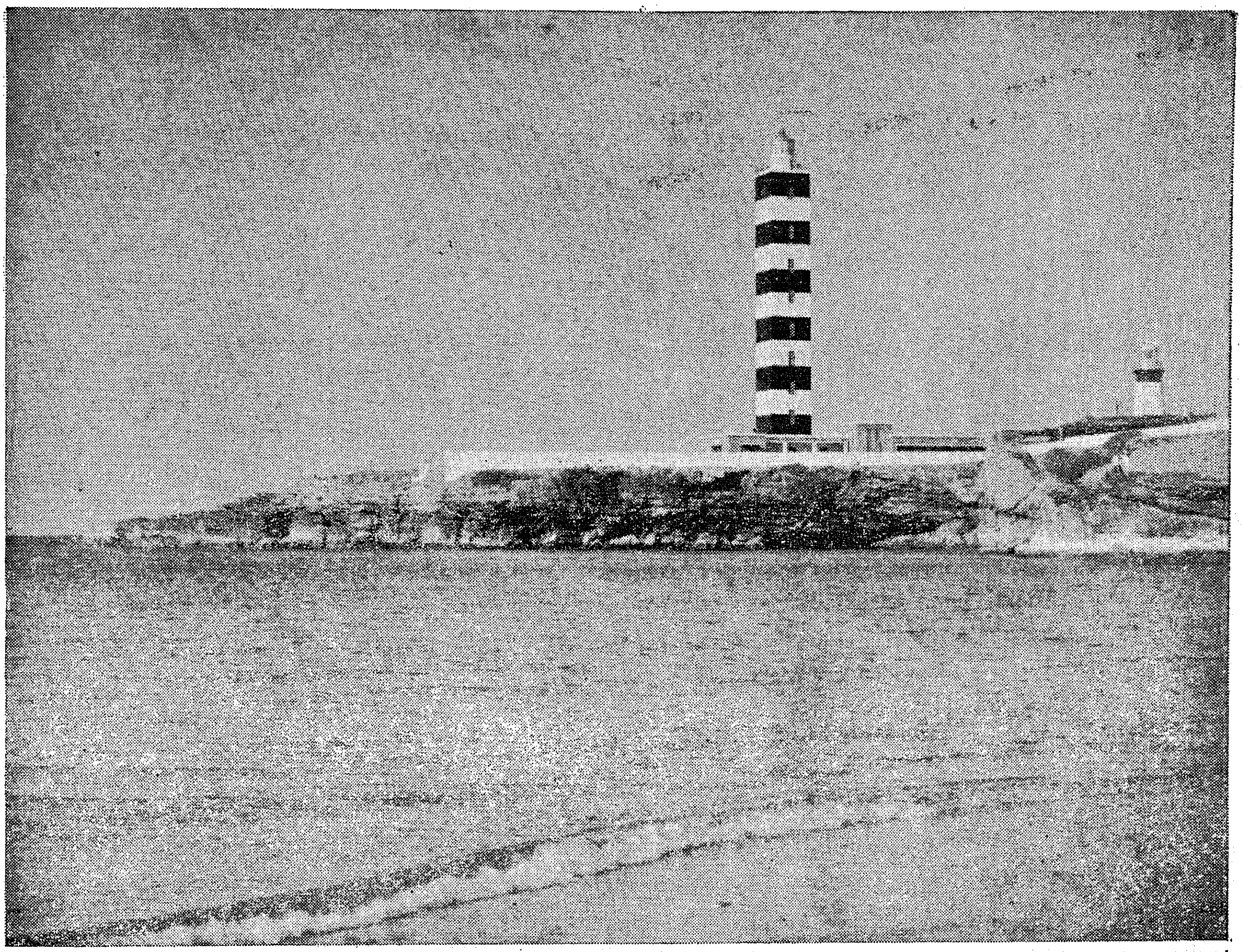


NEHRU
t the AICC session

MADURAI - 1961

Language and religion demanded in a way some loyalty of the people. But while language could have people's loyalty, linguism must be suppressed. Similarly, while religion could have people's loyalty, it became communalism when it was used as political weapon.

—Pandit Jawaharlal Nehru at the A.I.C.C. Session, Madurai, 1961



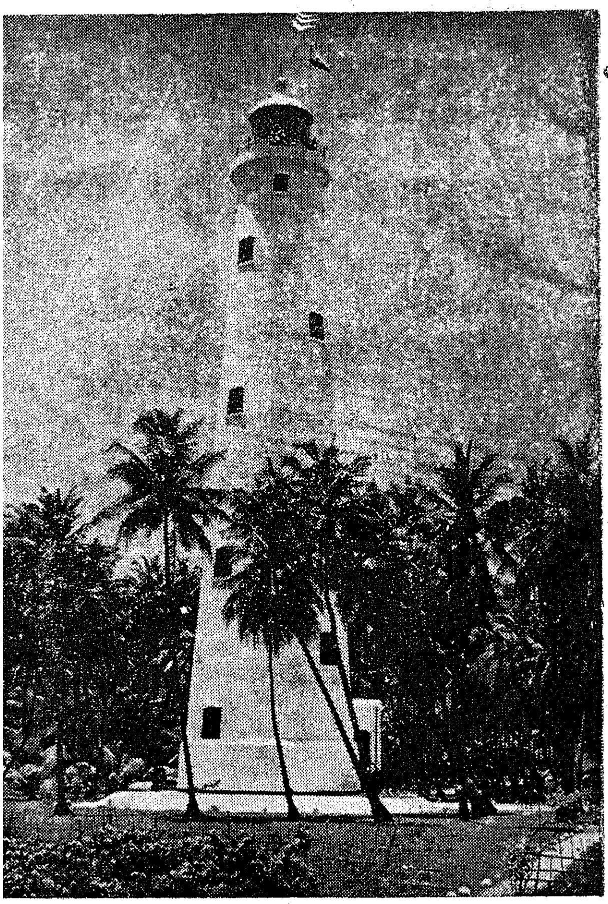
STARS THAT MAN HAS MADE

In a dense jungle on a tiny island of the Andaman and Nicobar group in the heart of the Bay of Bengal is a team of lighthouse service men, striving under trying conditions to make the approaches safe for shipping. Living on strict ration, even of drinking water, this band of devoted workers, like several others, is engaged in building a chain of lighthouses in the Andamans and Nicobars. To these men, this hard life is nothing new. Already they are providing, from lonely and remote outposts on numerous off-shore islands along the coast line, essential navigational facilities through hundreds of lighthouses.

Lighthouses and light aids are man-made stars for the mariners guiding and warning them of dangers in the neighbourhood from submerged rocks or treacherous shoals. Lack of such signposts would endanger life and property and expose shipping to untold hazards.

Nearly 1,800 navigational aids, including lighthouses, light vessels, beacons, sound signals exist along the 4,300 mile coastline, and the Andaman, Nicobar, Laccadive and Minicoy islands, sea-going steamers, coastal ships, country vessels and boats—All kinds of shipping are served by this vast network.

During the last decade, there has been a rapid expansion of navigational aids to cope with the fast growing traffic. In keeping with new technological developments, the latest electron-communication equipment is always being pressed into service to make navigation easier and safer. In the past, petrolium vapour burners, wick lamps or dissolved acetylene gas glashers were used to provide light. A new type of radar, the first of its kind to be installed anywhere in the world, has been put up at Kandala. Also an electro-magnetic fog signal now helps mariners on the West Coast.



A view of the Minicoy Island Lighthouse which built 72 years ago some 213 miles South-west of Cochin Port, guides all mariners on the U.K.–East Asia route across the Indian Ocean.

Some aids are the first of their kind in Asia. A Decca Navigator Chain with the latest types of radio aids has started functioning recently to enable shipping to approach Calcutta Port easily. The Decca Chain will have a "Master" station at Balasore in Orissa and three "slave" stations. Similar navigational aids for the West Coast are already in operation and cover the approaches to Bombay Port and the Gulf of Kutch.

Construction of a lighthouse is sometimes a baffling feat of engineering. At the entrance of the Gulf of Kutch, a lighthouse has to be built on a man-made island since there is no rock available for the foundation. In the uninhabited islands of the Andaman group, every piece of stone has to be carried over steep hills for construction the base of over a 100 feet high cast iron lighthouses.

Special training

For these arduous undertakings, lighthouse men are imparted special training which, among other things, enables them to takcle problems of design, maintenance and research. For this purpose, there is a training centre in Calcutta. An Optional Research Laboratory, also in Calcutta, conducts extensive research on various types of lighting equipment. Workshops at Bombay, Madras, Jamnagar and Calcutta attend to the defects and repairs of equipment of various lighthouses. The Madras workshop also manufactures flashers and lanterns required for navigation and by minor ports.

A 1,500-ton lighthouse vessel has recently been equipped from Yugoslavia. Fitted with special equipment for laying buoys and floating automatic lights, the ship has a well-equipped hospital to provide the lighthouse service men in far off secluded places with much-needed medical aid. A helicopter deck is another special feature of the ship. In future, the deck will enable the department to operate in distant areas with its own helicopter.

The vessel has successfully laid 'NOMAD' the all weather meteorological ship nearly 400 miles from Madras where the depth of water is nearly three miles.

Foodgrains Trading Corporation

The Foodgrains Trading Corporation, which would begin functioning in January 1965, is likely to be a statutory body rather than a Corporation registered under the Companies Act, as envisaged earlier. The legislation for the constitution of this Corporation will be introduced early in the Parliament session this month.

OUR LIME FISHERIES

V. D. SPURGEON,
Assistant Director of Fisheries (Information), Madras

Lime which is of great use to us, is not only found in the bowls of earth, but they can also be obtained from marine source. Continued quarrying of the lime deposits from earth over years, is however ultimately bound to bring about total depletion. It is therefore, necessary to turn our attention to the marine source—Lime Fishery—which Madras has in abundance.

Popularly called as lime is one Chemical that is in great demand nowadays for a variety of uses.

Use of Lime

We think that lime is used for building purposes only but today $\frac{3}{4}$th of the annual tonnage of lime is employed as a basic chemical in industry. Lime, in the chemical field used extensively in the metallurigical industry, in the manufacture of steel and wire, treatment of gold and silver ores, in refining of copper, lead and other metals. It is widely used for water purification and treatment of sewage and industrial wastes. Other uses are in sugar and petroleum refining, manufacture of sodium hydroxide, paper, glass, insecticides, calcium carbide, bleaching powder, leather goods varnish, magnesium and other products.

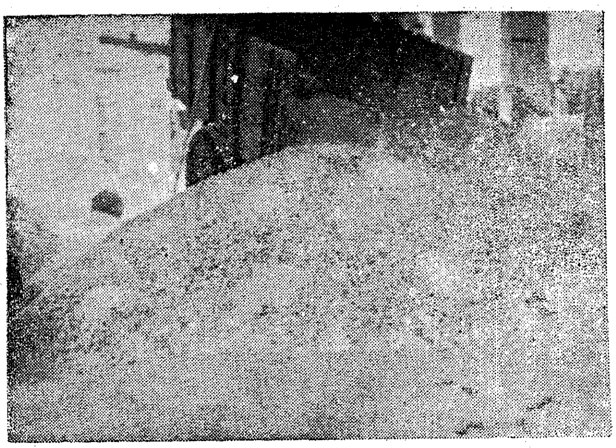
Besides, lime finds extensive application in the agricultural field. Liming of soils with pulverised limestone or powdery lime, promotes crop production by decreasing acidity and supplying important plant nutrients to the soil.

For buildings, lime comes into play from the beginning to end. In South India, the foundations for ordinary buildings are laid with lime mortar and bricks. The Madras type of terrace is held together by terrace bricks on edge with lime mortar. On the top of it, lime and brick jelly are laid. For consolidation of flooring of buildings, lime and brick jelly are needed. For plastering, lime mortar is also used and for white washing lime alone can be used. In modern cement edifices also lime is a " must " for lime is indirectly used through cement. For cement manufacture lime is an indispensible ingredient.

In short, lime forms the backbone in all industrial, agricultural and housing programmes of the Nation. After independence the country, as well as the State have embarked upon the task of industrial, agricultural and constructional activities on an increasing scale. For all these there must be more and more assured and steady supply of lime. What are the sources?

Sources of Lime

In Nature there are only two sources for Lime ; (1) from limestone deposits in the ground and (2) from the marine fisheries.



Rubber tyred cart ready to be loaded with Marine Lime

Heaps of Marine Lime Shells at Chintadripet Boat jetty

All limestone deposits in South India have already been located and quarried. However much, the deposits were to start with, the removal of limestone deposits steadily over years is bound to bring about total depletion. Hence it is time to turn wholly to marine source. In sea lime is available as *Shells and Corals*. They are the two lime fisheries.

Shells are the coverings for molluscan animals. When animals die, their shells are cast into the sea and washed ashore. These shells are built up of pure clacium carbonate. During monsoons and gusty winds, there will be a large collections of the dead shells along the Madras sea coast from Pullianjerikuppam (in Chingleput District) up to Cape Comorin (in Kanyakumari District)—a distance of 600 miles.

Corals are the skeletons of some *Coelenterates*. Corals are in big clumps and colonies. To break and bring them ashore are difficult. Dead limps of corals are sometimes washed ashore. Corals are found only in Ramanathapuram and Tirunelveli coasts and nowhere else in our State.

Let us look at each of the six seaboard districts, potentialities for marine lime.

Chingleput District

The lime shells fishery of Chingleput District has a strange story to tell. The backwater shells of Pulicat have been buried over centuries and they are now mined for. The Revenue Department leases the right to quarry them. Evergrowing Madras metropolies looks up appealingly to Chingleput District to satisfy her insatiable hunger for lime. The C.I.T.R. house building, co-operatives, P.W.D., firms and individual builders are all creating an astounding demand for lime. Consequently Chingleput lime shell fishery quarries work round the clock. Shells arrive daily at Basin Bridge Wharf in fleets of country crafts loaded to breaking capacity. Shells flowing into the city and suburban lime kilns in lorries and trucks arrest ones attention.

City kilns at Otteri, Purasawalkam, Moolakothram, Tondiarpet and Ramalingapuram are in full swing producing over 100,000 tons of Calcined shells (lime) per year, valued at about one crore of rupees and is providing employment to about 10,000 people.

South Arcot District

In South Arcot the shells are collected from salt creeks of Markanam Backwaters, Kudivayar and Paravanar, and Killai Pichavaram. The Revenue Department leases out the above areas for 2 years and the lessees run a lucrative lime shell and burning industry. The above backwaters yield 200 metric tonnes annually worth Rs. 65,000. In all South Arcot Sea shore yields 100 metric tonnes of shells valued at Rs. 30,000.

The Industry offers employment for over 1,000 persons in collection, transport and calcination of shells. Lime kilns are situated at Tindivanam, Villupuram, Cuddalore, Panrutti, Portonovo and Chidambaram supplying the much wanted lime for that developing district.

Thanjavur District

In Thanjavur district backwater shells producing centres are Vettar (near Nagore), Koduvayar (near Nagapattinam), Vellayar (Near Velangani), Vedaranyam Canal (near Thiruthuraipoondi) and Chackalian Vaikal (near Vettarkaran Tiruppu).

Sea shells fetch Rs. 3,600 and backwater shells are valued at Rs. 27,000.

Ramanathapuram District

Shell producing centres in Ramanathapuram are Kilakarai, Valinokam, Irumeni, Periapattinam, Devipattinam, Tirupalakudi, Uchipulli and Pamban. The shells are burnt for lime in 17 kilns at Rameswaram, Asiankundu, Vedali and Mandapam. The value of lime produced annually will be about Rs. 40,000. 1,500 persons are employed in the Shell lime Industry.

In Ramanathapuram district *corals* form the second marine source for lime. A chain of islets formed purely of corals present a veritable source for lime. The islets start in the south from " Nallathanni Theevu " in Gulf of Mannar and go up to " Katcha Theevu " which is midway between India and Ceylon in Palk Strait.

Corals are dug out by manual labour or dynamited and boat loads of coral stones arrive throughout the year both to be used as ballast, building stones and for calcination. The annual output of coral stones are estimated to be about of 100,000 tons, worth one crore of rupees.

Tirunelveli District

Sea shells are collected at Kuttapully, Perumanal, Idinthakarai, Overi, Periathalai, Manapad, Tiruchendur, Pinnacoil, Tuticorin, Sippikulam and Vembar in Tirunelveli district. Backwater shells are available at Tuticorin and Pinnacoil. 3,000 persons work in the lime shell fisheries and allied industries in Tirunelveli district. The shore line from Periathalai to Overi looks deserted but for the smoke rising up constantly from lime kilns and a few people tending their cinders.

The sea shell lime is valued about Rs. 1,00,000 in Tirunelveli district.

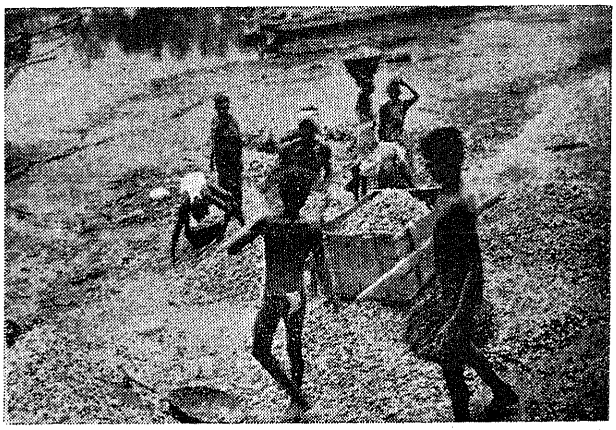
Corals are abundant in islets off Tuticorin. Annually 100,000 tons of coral are obtained and calcined and is worth about one crore of rupees.

Kanyakumari District

Estuarine lime shells fisheries are at Manakudi, Thoottur Muttom, Colachel and Kadiapattinam in Kanyakumari district. Kadiapattinam, Colachel, Ethamozhki, Manakudi, Muttom and Thoottur are producing shell, while, Manavalakurichi, Karingal and Thalakulam are calcination centres. Two thousand and five hundred persons are engaged in lime shell business. Five hundred metric tonnes of shells are collected and is worth about Rs. 20,000 annually.

Judicious policy required

The State's marine lime resources are vast indeed. They are not correctly assessed yet. They are to be fostered, put under legislative protection and harvested judiciously according to a programme. While sea



Many are employed in Marine Lime shell industry

washed shells are sporadic and beyond man's power of control, the lagoon, backwater and salt water creek lime shell fisheries are quite under man's capacity to regulate and keep going for ever. The "Matti" shells as they are popularly called (*Meretrix* species) breed and multiply in the clayey bottom of our salt water expanses.

Science throws wide open her doors for investigating and transplanting the lime shells where they are not found now.

With stricter control, closer studies and restricted removal of lime shells during breeding season, the lime shell fisheries are bound to yield greater commercial crops of marine lime to meet the State's increasing demand for lime.

It should be noted here that the lime shell fisheries differs from the popular notion that fisheries mean only "*fishing fish* for *food*". This is a fishery that does not deal with *fish*. It is a fishery *not* for *food*. While other fisheries give *food* for man, this fishery aids to build *shelter* for him.

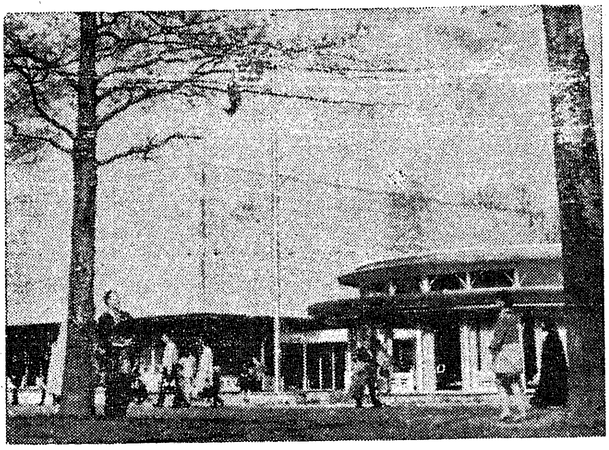
Small Industries in rural areas

The Union Government has set apart a sum of Rs. 50 lakhs for import of components and raw materials and another Rs. 25 lakhs for import of steel exclusively for allotment to small-scale industrial units in rural areas.

This was stated by the Deputy Minister of Industrial Supply, Shri B. Mishra, while addressing the Federation of the Associations of Small-Scale Industries recently.

WORLD FAIR

THE INDIA PAVILION AT NEW YORK



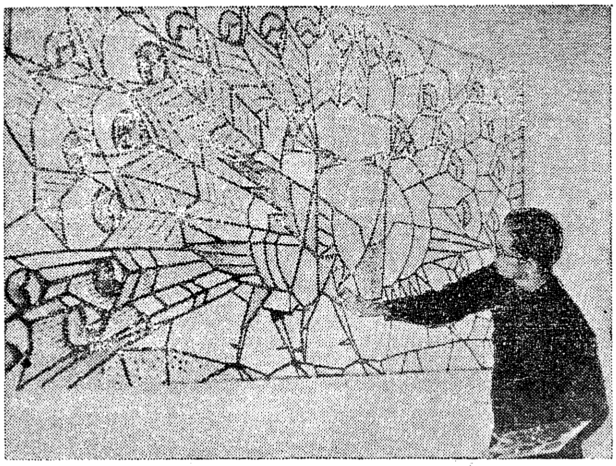
Front view of the India Pavilion at the World Fair

While the New York World's Fair has been a source of inspiration for American dress designers, the India Pavilion has played no small part in this. Among the previews of fashion for the FALL and the Winter conducted in New York was one show at the India Pavilion where Mrs. Adele Simpson, the well-known dress designer, displayed western clothes fashioned from Indian material. The dresses that were displayed had been created from rich and colourful silk saris, silk and metal brocades.

The Show opened with the display of a silk evening dress woven in threads of gold and silver. The handbag carried by the American model was made of the sari border. Also on view were a sari draped gown of Bombay print and an evening dress made out of red and gold woven sari fabric. The unique beauty of Indian fabrics for translation into Western clothes was vividly portrayed at the Show. The Indian women hostesses demonstrated with the help of an American Model the various ways of draping a sari. The American women could see the many advantages in an Indian sari including its instant designing and easy ironing.

Encouraged by the success of this Fashion Show, the Pavilion authorities have started a series of Shows designed to acquaint the visitors with the various types of garments that are worn by the women India.

More than 15 lakhs people have visited the India Pavilion since the opening of the Fair on April 22. It is one of the first five "musts" for visitors to the Fair. A steady stream of inquisitive visitors see with interest not only the rich panorama of thousands of years of India's cultural heritage but the ever more exciting picture of the largest democracy at work shaping the brighter tomorrow for her 470 million people.



A stained glass window mural in the Pavilion depicting a dancing Peacock—The National Bird of India

Rinderpest control

Dr. I. D. MANTRAMURTI, G.M.V.C., B.V.Sc.,
Director of Animal Husbandry, Madras.

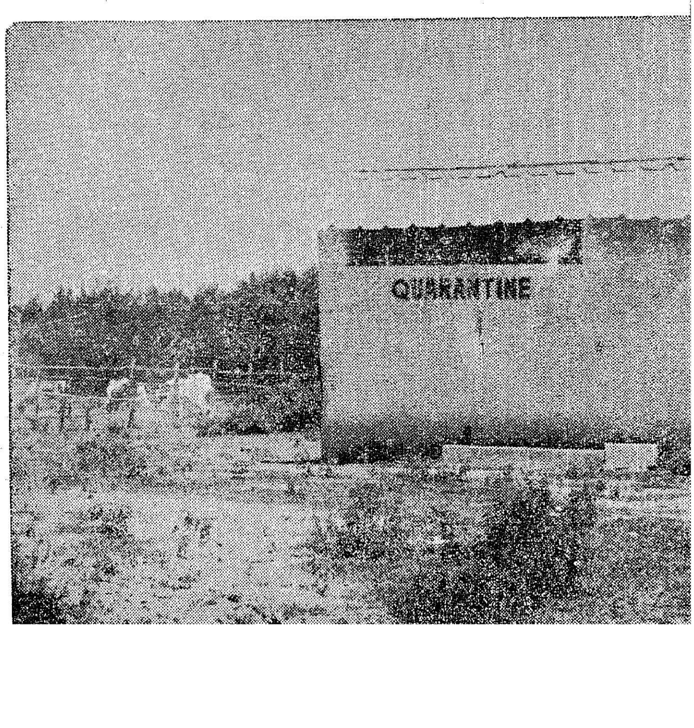
Rinderpest (Cattle Plague) a highly contagious disease taking a heavy toll of valuable cattle has been prevailing in our country over a very long period and with the publication of the report of The Indian Plague Commission in 1871 the problem of control of the disease attracted greatly the attention of the Government, which led to the accomplishment of valuable work in the field of research on Rinderpest prevention. It will be interesting to mention here that the very first Research Institute established in India was for the purpose of controlling Rinderpest and that is the present Indian Veterinary Research Institute at Mukteswar on Kumaun hills of the Himalayas.

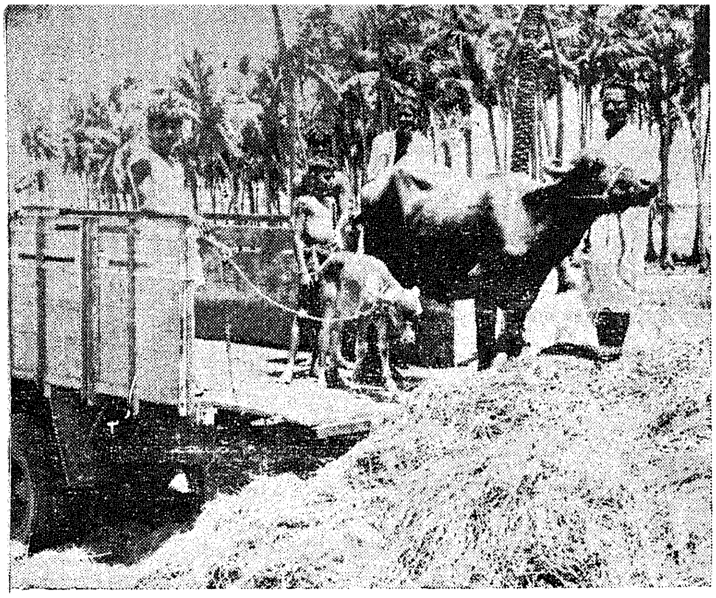
Of all the contagious and infectious diseases affecting livestock, Rinderpest is the most dreaded disease, because it is the single disease that accounted for nearly 50 per cent of the total annual cattle losses in the past. On an average about 25,000 head of cattle died of this disease in this State and the economic value of the loss due to this disease was estimated to be over Rs. 50 lakhs annually. Apart from this loss to life, the consequent due to infertility, calf mortality and productivity could be estimated to well over a crore of rupees, not to speak of the huge losses in skins and hides.

Incidence of Rinderpest

It will therefore do well to scan briefly the history of the disease in the past 50 years. The years 1907 to 1909 and again 1929 to 1931 saw high mortality through this disease, i.e., 149,000 head of cattle were lost in 1908-1909; and 128,000 in 1928-29. In 1930-31 the recorded mortality was 59, 323 and in 1931-32 nearly 23,462 head of cattle were lost in the State. The incidence of Rinderpest thereafter recorded a slow drop through thê years 1933-34, 1936-37 and

A view of a Quarantine Station





Animals from other States for Rinderpest vaccination

again rose in 1937-38 and reached its peak in 1943-44 when 43,836 deaths were recorded. Due to all round efforts taken by the State Veterinary department, the mortality was reduced to 29,084 in the following year. The incidence and mortality shrunk to their lowest in 1948-49, there being outbreaks in 198 villages and 686 deaths. Thereafter there have been a few reports now and then, mostly traced to imported cattle from outside the State but as a result of systematic intensive mass inoculation campaign, the disease has never made its appearance in this State since 1953. An endemic chart has been prepared by the Animal Husbandry department and a forecast based on this endemic chart is issued to the field staff every month.

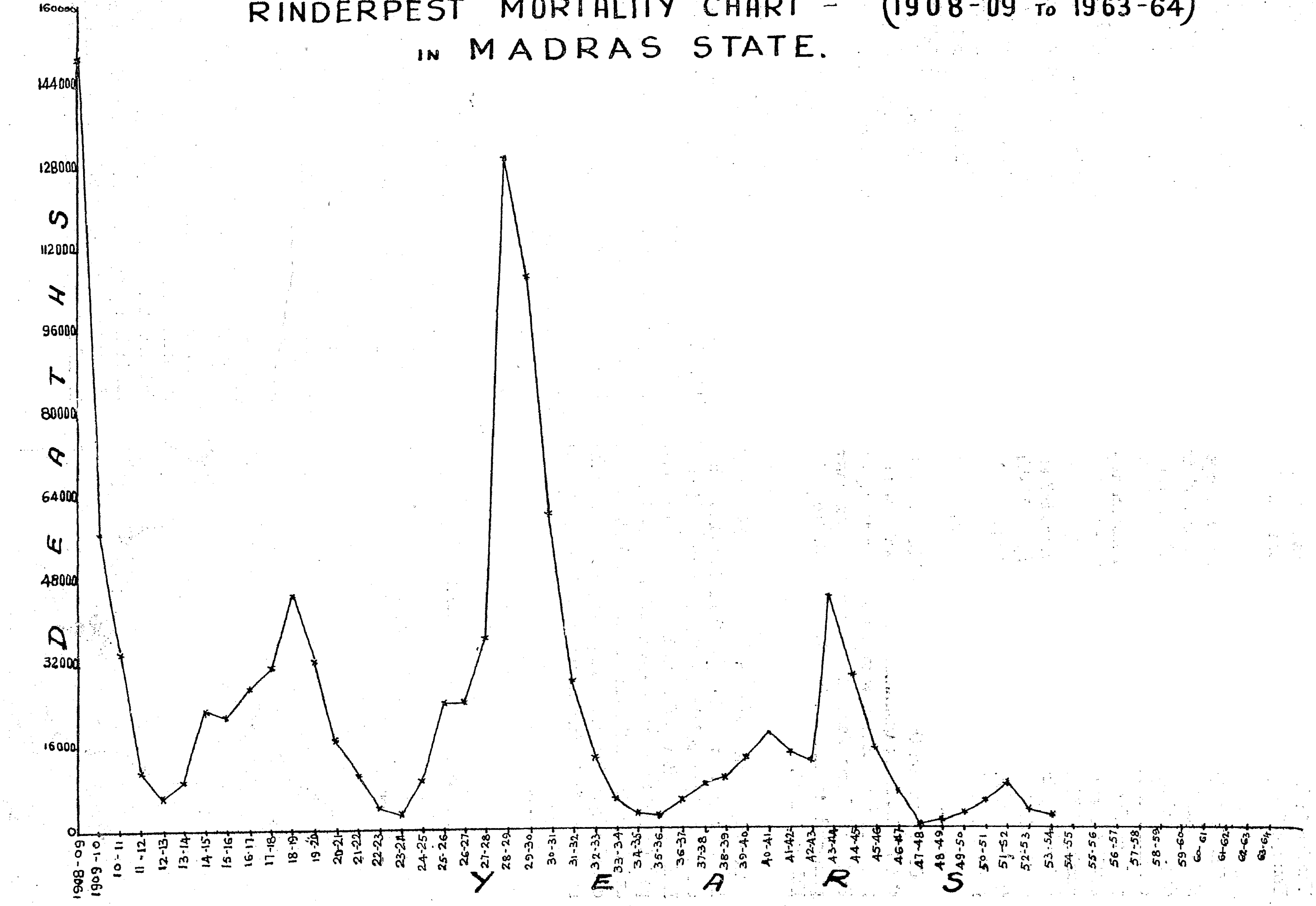
The above epizootolgy of Rinderpest presents a wavy curve, with its crests, appearing at intervals of about 10 years. These crests, mark the years when the epizootic assumed the highest proportions, occurring here, there and everywhere. This rhythmic frequency of the disease offers an explanation for what is actually called, the herd immunity which is followed by an outbreak. The virus of Rinderpest is very fragile and does not live outside the body for a great length of time. It cannot also multiply in the soil and for its survival it requires living animals. Thus it seems, the only way the virus can exist is by the continuous close contact with susceptible animals and through carriers. Therefore in a given cattle population if there happens to be a proportion of resistant cattle, either artificially or naturally made resistant, continuity of the spread is interrupted and the virus gets smothered out of existence.

This amounts to reason that in an outbreak of Rinderpest, there is the varying degree of susceptibility in individual animals in any herd. Some are highly susceptible, others partly susceptible, while some are resistant. Hence whatever may be the degree of susceptibility, the recovered ones from the disease will acquire a solid immunity for the rest of their lives. These animals which survive after the disease, interrupt the continuity of the spread of infection, but as the new progenies continue to be born in the area the susceptibility to the disease increases. From the plotted graph, it has been observed that the crests appeared at an interval of about 10 years. This can be attributed to the progenies of two or three generations born in the area, during the intervening period of about 9 years, resulting in the shift of the index or a threshhold of immunity from the right resistant to the left susceptible, indicating a susceptible population for another wave of the epizootic to gain its foothold unless preventive measures are taken to keep off the infection. This indicates that if the herd can be artificially made immune subsequent infection in the herd can be avoided. It has been the observation of many that when the herd immunity is raised to 25 per cent, it makes little impression on the course of the epizootic, whereas when the herd immunity is raised to 40 per cent the epizootic picture is changed to epizooticity and if the herd immunity is still raised to over 60 to 70 per cent the epizootic is completely lost. It is only on the above principle that Rinderpest has been controlled in this State and eradicated ultimately.

Control measures

During 1930, a Special Rinderpest Officer was appointed to deal with " Rinderpest that has more or less become a permanent disease and was causing great havoc in the Presidency ". Ever since then continuous research and field experiments on Rinderpest disease as well as other diseases that affect the cattle of the State were intensified and intensive advance preventive inoculations were conducted against this disease. The then Veterinary Biological Research Institute was strengthened. Necessary biologicals required for the purpose were manufactured. At this institute, biological products required not only for our State but also to meet the requirements of the adjacent States were manufactured. As further expansion of the institute was not possible in Madras City, the institute was shifted to Ranipet and expanded considerably into Institute of Veterinary Preventive Medicine, Ranipet, with special Research Officers, Disease Investigation Officers, Pathologist, Baciterologist and a Bio-Chemist. There are three

RINDERPEST MORTALITY CHART – (1908-09 To 1963-64) IN MADRAS STATE.



Freeze drying units producing Freeze Dried Rinderpest Vaccine in large quantities and also Ranikhet, Fowl Pox and Sheep Pox vaccines in freeze dried form.

This State has been completely free from Rinderpest since 1952–53 due to the strenuous efforts of the department to stamp out the disease while the disease continued to be reported from the neighbouring States, perhaps due to large assemblage and movement of cattle for trade and also to extensive interstate forest grazing. Hence strict preventive measures were enforced by immunising all the cattle in the belt area to the depth of nearly 15 miles and by establishing Check Posts in the foddering districts to prevent the ingress of the disease.

Consequent on the reorganization of States on 1st October 1956, six Quarantine Stations, which were in South Kanara district were handed over to Mysore State and the remaining 14 Quarantine Stations were permitted to function in this State till the end of February 1957.

Though we were anxious to continue these Check Posts for some more time, as the Andhra State had created an immune belt on the northern borders of Madras State it was decided by the Central Rinderpest Committee to close down all the Check Posts and Quarantine Stations in Madras State. But however, considering the importance of possible infection by the movement of cattle from Andhra State, two Quarantine Stations on the most important cattle routes by which large numbers of animals enter into the Madras State were retained.

An animal is being examined for rinderpest.

Now after a free spell of over 10 years, ' Rinderpest Disease ' has been detected in the Cattle Market at Tiruvottiyur about 5 miles north of Madras in Chingleput district causing considerable alarm among the cattle owners of the State. Prompt and effective measures, both curative and preventive, have been taken by the Animal Husbandry Department and the situation now is well under control with no fresh attacks or deaths. Thanks are due to the press who showed special interest by timely warning to the public, but for which the public co-operation would not have been secured. Our thanks are also due to the Government of India and the Indian Council of Agricultural Research who not only helped us with fresh stocks of vaccine but also sent two of their Experts to help us promptly. The willing help from the Corporation staff was also there for the success.

Present position

As a result of the prompt and effective all round measures, both curative and preventive, taken by the State Animal Husbandry staff, the scare of cattle Plague in the Tiruvottiyur Cattle Market and in other affected areas, specially the City of Madras has subsided. But there is now a scare from the southern districts reporting ingress of infected cattle from Kerala State into Madurai and Ramanathapur am districts.

Continued efforts

Almost all the cattle in the Tiruvottiyur Cattle Market area have been protected against Rinderpest. Both the Check Post and the Quarantine Station established at the entrance of Tiruvottiyur have started functioning with full time staff, reinforced by mobilised staff from the districts. All lorries bringing in animals, from Andhra State are compulsorily stopped, inspected and animals are vaccinated before entering the Municipal limits. Steps are being taken to establish another Check Post between Tiruvottiyur and Madras City to check any infected or unprotected cattle that might enter the City of Madras from the Tiruvottiyur Market. A third Check Post has been located at Red Hills to check the possible ingress of disease from Andhra State. Arrangements are also being made to open more Check Posts in all important cattle routes in the border districts. The Department has intensified mass vaccination campaign in the border districts with the idea of creating an immune belt to a depth of 15 miles in order to prevent possible infiltration of deceased

cattle into the State. Mass inoculation campaign in all border districts have been intensified with a view to localise the outbreaks. All the provisions of the Madras Rinderpest Act, 1940 have been enforced in the affected areas of Madras, Chingleput and Madurai districts.

So far about 9 lakhs of cattle and buffaloes have been protected against this disease in this State after appearance of the disease recently.

A Scheme for the establishment of 20 Check Posts and to create immune belt to the depth of 15 miles on the border areas of Andhra, Mysore and Kerala States to prevent the ingress of the disease has been proposed to Government and will be implemented shortly.

Rinderpest vaccination is being done.

Request to cattle owners

Now that the possibility of the disease spreading to other districts in the State from infected areas cannot be ruled out, the cattle owners of the State should know that Rinderpest is caused by a virus and characterized by high fever and focal, erosive lesions confined largely to the mucosa of the alimentary tracts especially the Buccal mucous membrane. The first stage of the disease is marked by high fever (104 to 105° F.). Anorexia, a fall in milk yield, lacrimation and a harsh, starting coat accompany the fever. Inflammation of the buccal and nasal mucosa and the conjunctivae follows and there may be hyperaemia of the vaginal mucosa and swelling of the vulva. The lacrimation becomes more profuse and then purulent. Salivation follows, as mouth lesions develop, inside the lip, and the lower surface of the gum; severe shooting diarrhoea with mucous and blood with characteristic foetid odour develops. After a period of illness lasting for 3 to 7 days there is a sudden fall in temperature accompanied by prostration and death very often about the 10th day. Though there is no established curative treatment for this virus disease, the department can well be proud of saving nearly 50 per cent of the affected cases treated from their early stages with drugs like Terramycin and Sulphemezathine which have been responsible for controlling the secondary infections.

Despite all efforts of the departmental staff to detec the incidence of the disease and institute remedial measures, the department seeks the co-operation of al citizens to watch for any of the above symptoms in cattle, sheep and goats, and notify the same to the nearest Veterinary Assistant Surgeon and to offer co-operation to the Departmental effort to stamp out the disease in the State by getting their as well as neighbours' animals vaccinated immediately, report ailing cases to the nearest Veterinary Officer and arrange for prompt disposal of carcasses by burning or burial with the help of Panchayat Union authorities. Panchayat Unions are requested to restrict movement of cattle by not arranging to hold cattle markets till the disease subsides.

The New H.A.L. is Born.

A single new State-owned aircraft manufacturing corporation, the Hindustan Aeronautics Limited (HAL), came into being on October 1, completing the merger of three separate aircraft manufacturing units. It will streamline aircraft Production and bring about economy in the utilisation of men and materials.

TODAS AND V.D.

S. R. VENKATARAMAN,
Servant of India Society, Madras.

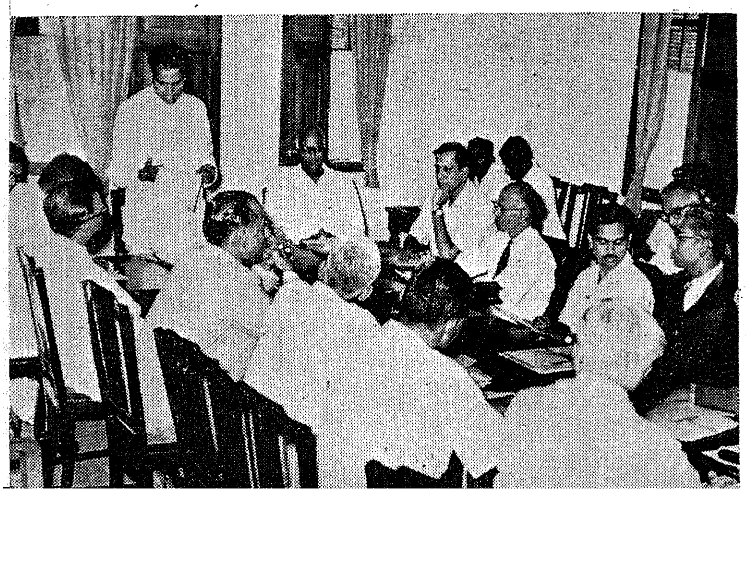
There has been no systematic survey of the incidence of venereal disease among the tribal communities in India much less in South India. But several well-wishers of the tribes say that the incidence is not high. The Servants of India Society undertook welfare work among the Todas in the Nilgiris in 1949, when it was whispered that the Todas were going down in population because of V.D. For all outward appearances the Toda men and women appeared to be healthy and none was prepared to believe that they were suffering from V.D. But there was a universal complaint among the Todas themselves that their population had been going down.

Steady Population decline

The Census reports gave the total population of Todas as 675 in 1881, 739 in 1891, and 801 in 1901. So the Toda population was apparently increasing till 1901. But the Census report of 1911 gave the total population of Todas as 748, which was less by 53 of the 1901 population. The 1921 census gave the total population of Todas as 640, which again registered a fall of 161 over the 1901 figure. In 1931 the total population of the Todas went down still further to 557 which was less by 244 over the 1901 figure. In the 1941, 1951 and 1961 censuses, the enumeration of population by caste was given up and so the population figures for Todas for the three previous censuses are not available to the public.

When the Society started its welfare work among the Todas in 1948–49, it was face to face with this problem over which the Todas were very much exercised. Thus the population of Todas which ought to have recorded a normal increase of 10 per cent since 1881 at every subsequent census and ought to have reached about 1,200 in 1941, was less by 118 over the 1881 figure, numbering a bare 557 in 1931. This must have been due to high death rate and low birth rate, which again was attributed to the high incidence of venereal disease among the Todas, resulting in the sterility of women.

Third meeting of the State Tourist Traffic Advisory Committee was held at the Secretariat on 18th September 1964. Minister for Information presided.



Eradication

The society therefore appealed to the Government of Madras to do something to save this picturesque tribe from extinction and the Government were pleased to arrange for a complete blood test of the entire Toda population. The blood test carried out in 1952 of all Todas above 12 years of age showed that 81·87 per cent of them were positive to V.D. To treat the entire Toda population which was living in distant *munds* off the main roads, the Government of Madras were kind enough to sanction a mobile medical unit which went from mund to mund treating all those suffering from V.D. This mass administration of anti-syphylitic injections and medicines followed by segregation of the treated from the infectious cases resulted in satisfactory results, as was revealed by the second blood test taken six months after, of those who had been treated for V.D. It revealed that a large majority of them were negative to V.D. and the rest were gradually recovering. After two years, that is in 1954, after the mass treatment of Todas for V.D., 64 Toda women gave birth to chubby and bonny babies which was hailed with joy by the whole Toda community.

According to the hand book released by the Director of Harijan Welfare at the time of the Sixth Tribal Conference held at Ootacamund in 1959, the population of Todas in that year was given as 897. This is the highest figure recorded so far. The present figure is near a thousand. This is mainly due to the very good work done among the Todas by the mobile medical unit and other voluntary workers and institutions like Dr. S. Narasimhan, Dr. Kanka Raj and Miss Piljain and the Servants of India Society.

If V.D. among the Todas is to be eradicated, it is necessary that there must be privacy for married couple their houses must be well ventilated and they must be taught to lead a clean and healthy monogamous married life. This work can be effectively done by voluntary agencies with Government subsidy.

REHABILITATION OF THE TUBERCULOUS

Dr. K. V. Krishnaswami, M.D.,
Superintendent, Government Tuberculosi Sanatorium, Tambaram.

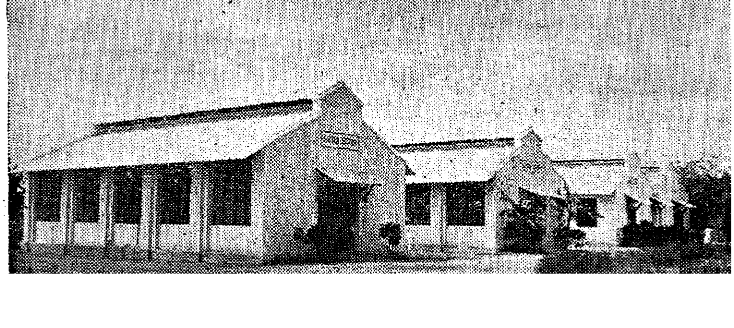
Ostracism, Ignorance and poverty are the obstacles on the road to recovery and to rightful and useful place in society for the tuberculous patient. More often than not, he is the loser in the unequal competition with his healthy fellowmen for securing employment and economic independence. Further, overwork, fatigue and undernutrition result in relapses, putting back the clock of progress. To prevent this serious situation it is of paramount importance for us to include Rehabilitation in Tuberculosis Control Programme.

Rehabilitation has been defined as the restoration of tuberculous persons to the fullest physical, psychological, social, vocational and economic usefulness of which they are capable of.

In the early years of this century, Marcus Patterson of Frimley Sanatorium demonstrated that tuberculous persons could, by graduated exercise, reach a stage of physical fitness that allowed them to do hard work. While appreciating this, Sir Robert Philip realized that graduated exercise must be translated into productive labour and believing in outdoor work, he advocated farm and garden work under medical supervision. Later, Sir Pendrill Varrier Jones stressed the socio-economic aspects of the disease and realizing that absence of fatigue and high economic value of the work were of greater importance than fresh air, opened a small wood workshop in 1916 for the employment of 12 tuberculous patients—the first attempt at rehabilitation of tuberculous persons by providing them with remunerative work under industrial conditions. Thus, the foundation for the future Papworth Settlement was laid with the object of permanent settlement of the patient in sheltered industry and rural surroundings. The drawbacks of such permanent settlement led J. C. McDougall to establish the Preston Hall settlement with five-year tenure of accommodation for the ex-patients. Too much dependence on machinery and the monotony of mass production in Industrial settlements was relieved by Heaf (1946) by widening the scope of vocational training to include printing, carpentry, light engineering, etc. For such of those patients who are unwilling to leave their homes and enter Industrial Rehabilitation Centres, Domicilliary Rehabilitation by providing sheltered workshops within easy reach of their homes is advocated.

Rehabilitation of the tuberculous patient commences soon after diagnosis. It should form a complementary and indispensable part of treatment. Physical rehabi-

Vocational work sheds



litation achieved by modern medical and surgical treatment should be supplemented by psychological, social and vocational rehabilitation. During the various stages of rehabilitation, the individual must be constantly under medical supervision and the progress of rehabilitation, followed with the same care and investigation as his clinical condition.

The various courses of rehabilitation commonly provided are—

Diversional Therapy

This is mainly devised to relieve the mental stress of long invalidism. Handicrafts such as artificial flower-making, basket-weaving, assembling of toys, etc., are suitable forms of diversional therapy. Women patients usually engage themselves in needlework and knitting. Social workers of the Institution play an important role in this form of therapy. There are two social workers employed in the Sanatorium and they are imparting diversional therapy such as needle work, knitting to the patients of the Government T.B. Sanatorium, Tambaram. The drawbacks of the diversional therapy are (1) the possibility of transmitting the infection through the articles made by the patients if they are not sterilized and (2) the patients may over-exert themselves by doing more work than is good for them, especially when they are allowed to make profits from the sale of the articles.

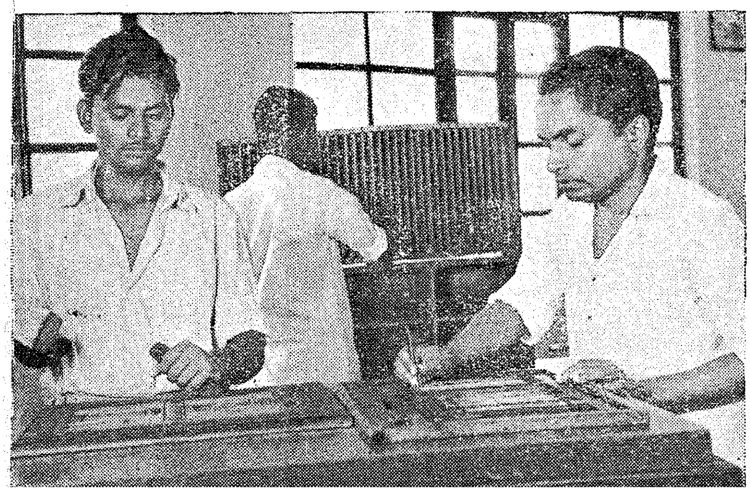
Art Therapy

This is more of a diversional therapy consisting of sketching, drawing and painting, with or without the help of an Instructor. The creative impulse of the patient is stimulated. It develops and maintains a contented attitude in the patient while under treatment.

Occupational Therapy

When diversional therapy is designed to test the patient's ability and suitability for training for a career it becomes occupational therapy. Initially the therapy is designed to explore the patient's abilities and to guide him to the training in a suitable industry in which he is likely to get employed subsequently. For example, proof-reading, planning and layout of type would be a good introduction to those interested in Printing. The latter part of this therapy will be graduated employment under industrial conditions of work that is definitely related to the occupation that the patient will take up eventually. The patient attends the workshop for a certain number of hours daily and engages himself in productive work that has market value. A subsidy is usually given to cover deficiency in productive output.

Inmates at work in the Composing section.



Vocational training

Such of those tuberculous patients whose disease is quiescent, who are non-infectious, and who have to learn a trade or change their occupation are given vocational training. Since this training is usually given in Rehabilitation Centres like Amrit Nagar, the patients are transferred to the Centre from the Sanatorium. Vocational training forms a part of industrial settlements. The vocational training offered should avoid heavy efforts and exposure to dust and dampness, should bring maximum wages with minimum labour and maintain good hygiene in the centre. Easy availability of raw materials and good demand for the goods are also to be considered. Printing, binding, carpentry, tailoring, rattan work, watch repairing, etc., are the usual vocations in which training is given.

Establishments for Rehabilitation

Village settlements.—Villages established for the settlement of ex-tuberculous patients and provided with all amenities including a Health clinic and Industrial workshops constitute village settlements. Admissions to the settlement are made from the Sanatorium patients who have shown maximum clinical improvement and are fit at least six hours work a day under industrial conditions. The patient and his family are rehabilitated here. Their stay in the settlement may be on a permanent (as in Papworth) or tenure (as in Preston Hall) basis. In the latter case the person is expected to leave the settlement after training and be absorbed in normal industry or in special organizations which offer work under sheltered conditions. Permanent settlements are no longer advocated for recoverable cases but for the chronic disabled tuberculous persons it offers the greatest security of health and continued remunerative employment.

For the destitute, indigent and chronic tuberculosis patients with drug resistant tubercle bacilli, Isolation Hospitals should be provided wherein diversional occupation could be arranged.

Sheltered workshops.—Work centres, located within easy reach of patients' homes, could train ex-patients in suitable trade. The whole scheme could be on co-operative basis by and for the patients, the work centres functioning as production centres. The local T.B. clinic will judge the nature of the vocation in consultation with the trainee, depending on his functional capacity. It will conduct periodical health check-up and control infection in the work centre.

Home industries.—The ex-patients are taught in their homes handicrafts or industrial type of work. In this also the T.B. clinics form the nucleus. The industrial type of work aims at producing easily marketable articles. The distribution of raw materials, collection and marketing of finished products are done on a co-operative basis.

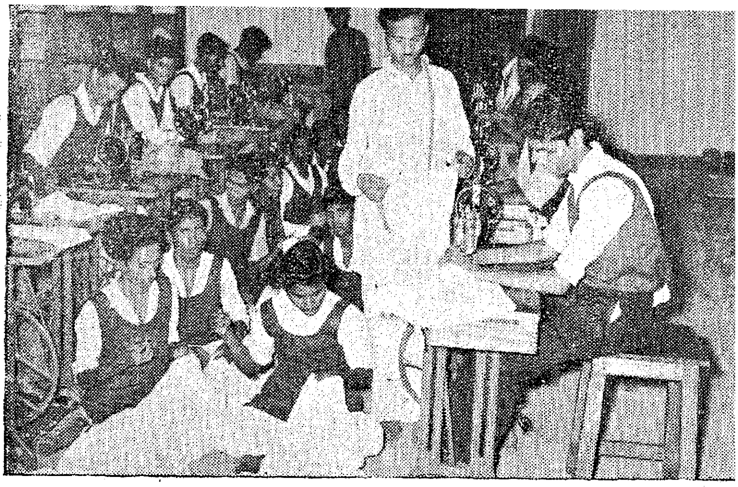
Amrit Nagar

Amrit Nagar After-care-and Rehabilitation Centre an annexure of Government Tuberculosis Sanatorium, Tambaram, is the outcome of the recommendations of Health Survey and Development Committees.

It owes its inception to voluntary organisations such as Provincial Welfare Fund and Chingleput District Welfare Fund and also private donors who contributed the initial non-recurring expenditure. The first batch of eight cottages to accommodate 24 single ex-patients was first declared open in 1952 and a further block of seven cottages to accommodate 21 more ex-patients was opened in 1953. Facilities were extended in 1960 to admit 75 additional ex-patients (20 ex-servicemen ex-tuberculosis patients and another for 55 additional ex-tuberculosis patients) thus increasing the overall strength of the inmates of the colony to 120.

Admissions and discharges.—Admissions to the Amrit Nagar are made from among the indigent patients of the Sanatorium with stabilised lesions and negative sputum and who are fit for discharge.

Medical supervision consists of health enquiry once a week and complete physical, radiological and bacteriological check once in three months. The duration of the training and discharge is about one to two years and depend on the duration of medical observation required.



Tailoring Section—Inmates at work.

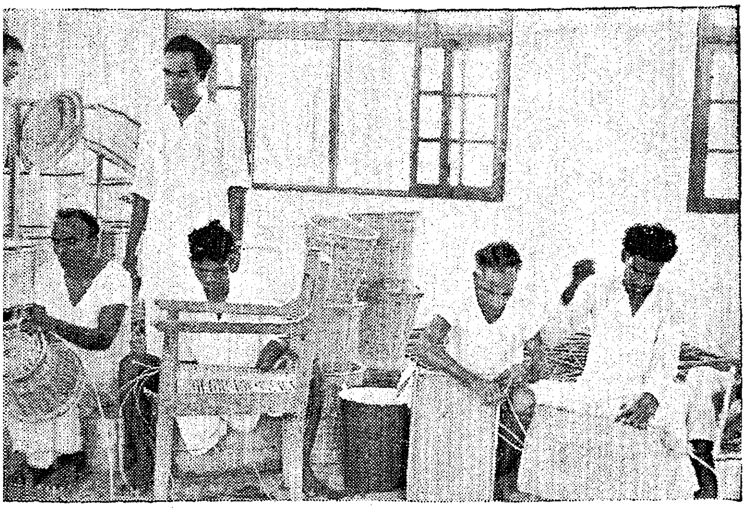
DOMICILLIARY TREATMENT OF TUBERCULOSIS

With Malaria and Small-pox programmes now drawing to a close, T.B. control will receive priority in health schemes, under the Fourth Plan and also the remaining period of the Third Plan. The anti-T.B. schemes should, therefore, be accelerated with special stress on domicilliary treatment, so that shortage of hospitals does not hold up the programme.

Therefore it would be better if all T.B. clinics, whether official or non-official, undertake domicilliary treatment. The tendency of patients to migrate from their places of residence to already over-crowded hospitals in urban areas, should be discouraged and the necessity as well as complete reliability and effectiveness of domicilliary treatments should be explained to the people through health education methods.

The recent researches made at the T.B. Chemotherapy Centre, Madras, and elsewhere have shown that treatment of T.B. patients in their own homes with anti-bacterial drugs like INH, PAS and Streptomycin is as effective as treatment in sanatoria, except in serious cases involving surgery. Institutional treatment should, therefore, be resorted to only in such cases and not in all cases of tuberculosis as a matter of routine. If domicilliary treatment is availed of extensively, it will not only bring treatment facilities within the reach of most of the tuberculosis patients but also release the pressure on institutions for better care of serious cases. With the increase in the facilities for supply of free drugs for treatment at home, the control of tuberculosis will be quicker and more effective.

With domicilliary treatment carried through all T.B. clinics, Primary Health Centres, dispensaries and other agencies, it is visualized that by the beginning of the Fourth Plan, a sizeable portion of our population will be covered by the scheme.



Rattan Section—Articles in making

and gaining sufficient proficiency in the vocational training given. To start with the inmates are allowed to work for four hours per day in their respective sections and the working hours of each inmate are gradually increased to eight hours depending on the physical capacity and progress in work.

Vocational training

The inmates are allotted to each section depending on the results of the medical examination to assess their physical capacity and also on their aptitude for the training. Vocational training in the following trades are imparted:—

1. Press section (Composing, machine work and binding).
2. Rattan section.
3. Tailoring section.
4. Laboratory.

Printing.—Training in the Press section is imparted in English as well as Tamil composing and the inmates who are fairly educated are posted to this section. The Amrit Nagar Printing section is undertaking only Government work allotted to it by the Director of Stationery and Printing, Madras. A cylinder machine, a treadle machine, a power cutting machine, a manually operating cutting machine are used in the section.

Binding section.—A wire stitching machine, a wood lay press, a hot press, a hard press, Board cutting machine, an Iron Lay Press are in use in the section. Binding of case sheets and library books from City Medical Institutions is undertaken.

Rattan section.—This section was started in 1956 for rattan articles like rattan tapal boxes, waste paper baskets, office trays, medicinal trays, etc., for the medical institutions as well as for other Government Departments are executed. Few articles like tiffin boxes, chairs, sofas, flower baskets and other fancy articles are also executed under special orders. Recaning of articles are also undertaken in this section.

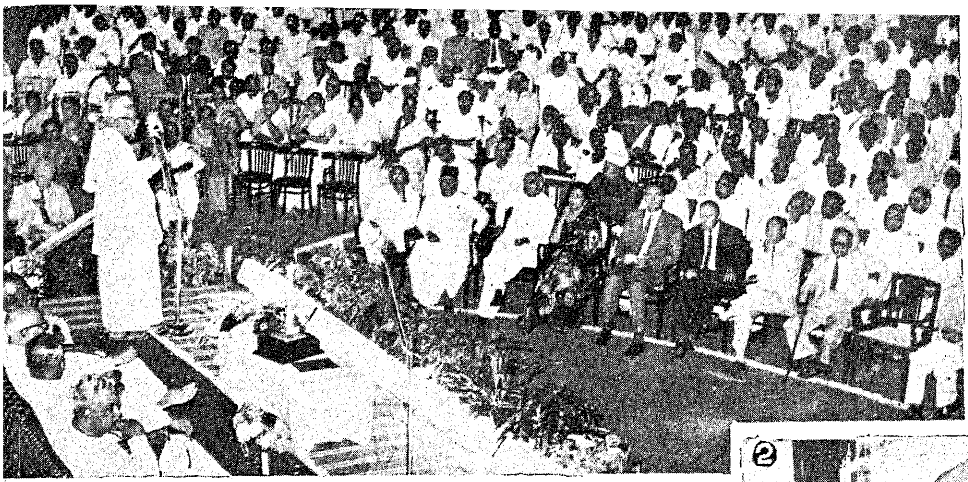
Tailoring.—This section started functioning only in 1963 and the stitching of clothing of the last grade servants of the various Government Medical Institutions in the City is undertaken in this section.

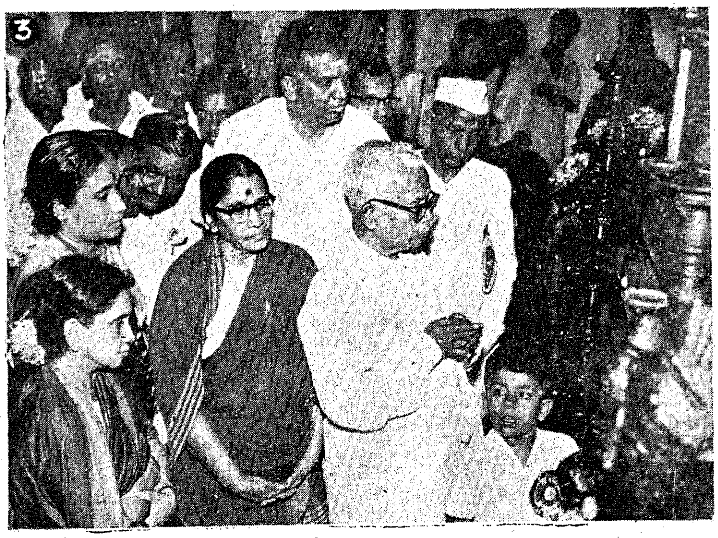
Job placement after discharge.—With a view to provide employment to the inmates it has been proposed to start a book binding unit for the benefit of the inmates who are trained in the binding section of the colony. Attempts are being made to find suitable employment to the inmates in the other fields also in consultation with the Special Officer for physically handicapped.

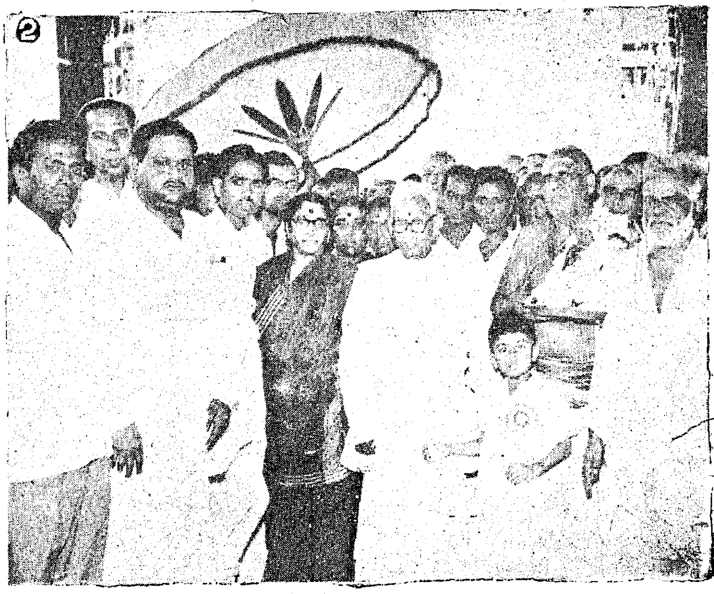
The Director of Harijan Welfare, Madras has also agreed to render financial assistance under certain terms and conditions to such of those Harijan Inmates for establishing their own industry such as sewing, tailoring , binding, etc. and the assistance of the Harijan Welfare Department will be utilised in full in the case of all deserving Harijan Inmates.

Present need for rehabilitation.—Under the modern management of the tuberculous patient with chemotheraphy and with the abandonment of graduated exercise, no attempt is now made in the majority of cases, to assess the patients tolerance to work before he leaves the Hospital or Sanatorium. For the more advanced and chronic patients who form a large per cent of admission to the Sanatorium Rehabilitation is the bridge to span the gap between the hospital and factory, between insecurity and dependence and social security and economic independence. The rehabilitation is an essential part of the campaign against the tuberculosis from the social, psychological economic and medical view points.

CHIEF MINISTER CELEBRATES HIS 68th BIRTH DAY







1. Sri M. Bhaktavatsalam, Chief Minister speaking at the function got up to felicitate his 68th birth day.
2. & 3. At the Chennemalleswarer temple.
4. Sheriff of Madras greets the C.M.
5. With Sri Kamaraj and others.
6. Sri K. Kamaraj presenting a memonto.

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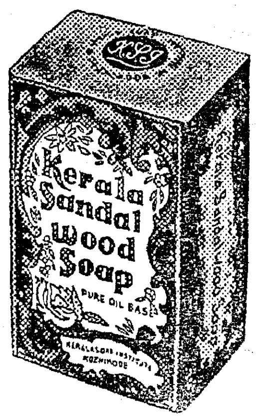

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